

AN
ANTIDOTE

To prevent the

Prevalency of Anabaptism,

OR

Infants Baptism

Vindicated

By Way of Query and Answer:

Together with

A Few Reflections upon some Remarkable Passages I lately
met with in a Book Intituled,

Believers Baptism from Heaven and of
Divine Institution :

Infants Baptism from Earth and Hu-
mane Invention.

By H. C. of Wapping.

L O N D O N,

Printed by J. R. and are to be Sold by Randal Taylor near
Stationers-Hall, 1693.



An Antidote to prevent the Prevalency of ANABAPTISM.

Here following are Eight Queries, which I Humbly offer, concerning Infants Baptism, and I shall modestly reply unto them all, and leave it to the Consideration of the Christian Reader.

First of all my first Query shall be this, namely, *Whether it is possible for any Children that dye in their Infancy to be saved?*

Secondly, *If any such Children are, or possibly can be saved, dying as aforesaid? Whether they are, or can be saved by any other way or means than by Faith in the Imputed Righteousness, and Merits of Jesus Christ, namely, Habitual Faith; for it is not to be supposed, in an ordinary way, that they can be capable of Acting the Grace of Faith in their own Persons?*

My Third Query is this, viz. *Whether any Persons, Young or Old, Infants, or Adult Persons, have any Actual hand in their own Spiritual Birth, or Conversion from a State of Nature and unbelief into a State of Grace, viz. Saving Sanctifying Faith?*

Fourthly, *If Children are Justified and Saved by, and through the Habitual Grace of Faith in Christ Jesus, that dye in their Infancy, whether or no they have not a Right to the Ordinance of Water-Baptism?*

Fifthly, The Fifth Query is this, *Whether the Children of Christian Believers, for it is such I am Treating about, may not have the Golden Oyl of Gods Free Grace poured into their Lamps by the Holy Spirit of Grace in their Infancy, as well as Adult Persons?*

My Sixth Query is this, *Whether the Children of Christian Believers, under the Dispensation of the Gospel of Grace, have not as great a Privilege, as ever the Children of Jewish Parents enjoyed under the dispensation of the Ceremonial Law?*

Seventhly, My Seventh Query shall be this, namely, *Whether that Grace, which Fits and Qualifieth Infants to partake of the Inheritance of the Saints in Light, do not Fit and Qualify them for the Ordinance of Water-Baptism?*

The Eighth and last Query shall be this, *If Children are washed in the Blood of Christ, and so cleansed from their Original Sins by the Imputation of Christs Righteousness through Faith, whether or no they have not a Right to the Ordinance of Water-Baptism?*

To these Eight Queries I shall give a Brief Distinct Answer, as followeth.

First of all, my Answer to the First Query shall be this; If Children must stand before God at his Tribunal in the Final Day of Judgment, and be Judged, Determined, and receive Eternal Sentence together with Adult Persons, then Children are to be saved or damned according to the Sentence that God will then pass upon them.

But Children that dye in their Infancy must all stand before God in the Final Day of Judgment at his Tribunal, and be Judged, Determined, and receive Eternal Sentence together with Adult Persons :

Therefore all Children must be saved or damned that die in their Infancy :

Rev. 20. 12. *And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books.*

Secondly, If some Children have been sanctified from the Womb, as is declared in the Holy Scripture they have,

Then the Children of Christian Believers may have Grace poured into their Souls in their Infancy, and be saved dying in their Childhood.

But some Children are declared in the Holy Scriptures to have been sanctified from their Mothers Womb, nay in the very Womb it self;

Therefore the Children of Chistian Believers may have Grace poured into their Hearts in their Infancy.

Luke 1. *And he shall be filled with the holy Ghost, even from his Mothers womb.*

For so, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

Psal. 22. *But thou art he that took me out of the womb; thou didst make me hope, when I was upon my mothers breasts.*

I was cast upon thee from the womb: thou art my God from my mothers belly.

Thirdly, Our Saviour Christ had a very tender care and respect for the Children of those who were his Followers, that believed in him, when he was Personally here upon Earth, as in Luke 18. *And they brought unto him also Infants, that he would touch them: but when his disciples saw it, they rebuked them.*

But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: For of such is the kingdom of God.

But some Persons would fain have it, that these little Children were brought unto our Saviour Christ for to be cured of some kind of bodily Disease, or Infirmary; but I cannot find by all the Observation that I can make

make that there is any thing looks like it, or tends that way; for there is not so much as one Word mentioned of any bodily Disease or Infirmary they had, nor of any Cure that was wrought in this Nature. But before I have done with this Discourse I will prove in another place, where I shall have occasion to speak more to this purpose, those little Infants or New-born Babes (which it seems were brought unto Christ in the Arms of their Parents, or Friends) to be such as believed in him.

Secondly, My Answer to the Second Query is this, *viz.* That all that ever were, are, or that ever shall be saved, Old or Young, Male or Female, Bond or Free, Parents or Children, were, are, and shall be saved, by, and through Faith in our Lord Jesus Christ.

AGS 4. *Neither is there Salvation in any other: for there is none other name under heaven given among men whereby we must be saved.*

He that believeth shall be saved; but he that believeth not shall be damned: for he is condemned already, and the wrath of God abideth on him.

Now if there be no Salvation to be had, but by and through Faith in our Lord Jesus Christ,

Then young Children must have Justifying Faith, or they can never be saved, if they dye in their Infancy without it:

For they dye in a state of Enmity against God, *And are by nature children of wrath, Eph. 2. 3.*

But God is just, and the Justifier of all them which believe.

Thirdly, My Answer to the Third Query is this, namely, That all Persons whatsoever, either Old or Young, that ever have been, or that ever shall be converted to God, from a state of Wrath and Misery, into a state of Grace and Salvation, have been, and ever shall be wholly passive therein; and have no more hand in it, than they had in creating themselves: For it is a new Creation. They are created in Christ Jesus unto good works: Nor have they any more hand in it, than *Lazarus* had in raising himself from the Dead: For it is the First Resurrection; and there is a Blessing pronounced to all such as have their part in the First Resurrection; for on such *the second death shall have no power, Rev. 20. 6.*

They have no more hand in their own Conversion than a young Infant hath in his own Natural Birth: And as by nature we are all Children of wrath, dead in Trespases and Sins; so by Grace all the Elect of God are made alive: They must be born again, and made Children of the most High God, *John 3. 3.*

We are all Spiritually dead by nature, and we must be raised out of the Grave of Unbelief, and hardness of Heart, which is a state of spiritual Death, *Eph. 2. And you hath he quickened, who were dead in trespases and sins.*

And what hand had *St. Paul* in his own Conversion from a state of Nature

Nature into a state of Grace; or what precedaneous Qualifications were there in him, to move God to pour converting Grace into his heart, even at such a time as that, when he was an open professed Enemy to Christ, and made havock of his Church, fighting against God in an hostile way and manner, with the very Instruments of death in his Pocket, namely, the High-Priests Letters, or Warrants, to seize upon all those Persons that made a Profession of the Christian Religion; riding Post, as it were, to *Damascus* about the Devils Business, with a Resolution to spare neither Age nor Sex; but to apprehend and seize upon all, and secure, and punish them; but God met with him by the way, and unhorst him by a Powerful Voice from Heaven, as you may see the whole Relation in *Acts* 9. Therefore he was wholly passive in his first Conversion; but he was a chosen Vessel, *Acts* 9. 15.

Secondly, What hand had bloody *Manasseh* in his own conversion to God, who was such a wicked Wretch, as to cause his own Children to pass through the Fire; and was a most grievous Idolater; and also a cruel bloody Murderer, which are always linkt together, Idolatry and Cruelty, ever goes hand in hand together: For he made the Streets of *Jerusalem* to run down with innocent Blood.

But yet notwithstanding all those horrible crimes, which he was then guilty of, God by his Free Grace and Abundant-Mercy, overlook'd and pass'd by all, and converted him to himself, through his preventing Grace and Goodness, *2 Chron.* 33. 12, 13.

Thirdly, Another Monument of Gods Free Grace and Mercy was that of *Mary Magdalene*, who was a great Strumpet. Pray what hand had she in her own conversion from a state of Unbelief, hardness of Heart, and Impenitency, into a state of Grace and Salvation, when she was possessed with no less than seven Devils at once: Why, it must be resolved into Gods Free Grace, in eternal Election: For she was a chosen Vessel from all Eternity.

Now can there be more in Elect Children, to hinder and oppose the spirit in pouring sanctifying saving grace into their precious souls, than there were in the Hearts of those notorious Criminals, when as these dear innocent Babes were never guilty of any Actual Transgressions against God.

But God is a free Agent, and his Grace is free and preventing Grace; for he is found of them that sought him not; and manifested to them that asked not after him, *Rom.* 10. 20. *Isa* 65. 1. *Eph.* 2. 11, 12.

And the Apostle acknowledged and said in *1 Cor.* 15. 10. *But by the grace of God I am what I am.*

Thus you see I have clearly proved from the Holy Scriptures that all Persons are wholly passive in their first conversion to God, and it is all of free Grace from the Foundation to the Top stone of Man's Salvation.

Fourthly

Fourthly, My Answer to the Fourth Query shall be this, namely, If all Elect Children are justified and saved by habitual believing in Christ Jesus, then undoubtedly they have a right to the Ordinance of Baptism: But all Elect Children that die in their Infancy are justified and saved through Faith in Christ Jesus, *ergo*.

And the Apostle hath said to Believers, *then are your children holy*. And if there be no Justification nor Salvation to be acquired, nor obtained, but by, and through Faith in the Righteousness of Christ by Imputation,

Then Children must have justifying Faith, otherwise they cannot possibly be saved, dying in their Infancy.

Eph. 2. *For by Grace are ye saved through Faith, and that not of your selves; it is the gift of God.*

Not of works, lest any man should boast.

Gal. 2. *But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.*

Rom. 3. *Even the righteousness of God which is by Faith of Jesus Christ unto all, and upon all them that believe; for there is no difference: For all have sinned, and come short of the glory of God; being justified freely by his grace.*

Here is nothing of Man's Merit going before it, nor nothing of the Creatures acting in it; then it must all be of free Grace, and all Persons, Young and Old, are wholly passive in the work of Regeneration.

Now if these Persons, that are against Infants Baptism, will be so charitable as to allow, that any Children that dye in their Infancy can possibly be saved,

Then I will assert, that all such Children, in special manner, have as good a right, if not a better, to the Ordinance of Baptism, than any Adult Person can have whatsoever.

And our Saviour Christ hath joined Faith, Baptism, and Salvation together, therefore what God hath joined together for his own Names sake, let not Men part asunder for their own Opinions sake.

And I shall prove the former by a Text of Scripture, part of which the Anabaptists have prest into their service, for the maintaining and upholding their Opinion, which is in Mark 16. 16. *He that believeth and is baptized, shall be saved.*

But you shall very seldom, or never hear them quote the Remainder of the Verse, which is this, *but he that believeth not shall be damned.*

By the latter part of this Verse, which is the Use and Application of the former part thereof, It is No Faith no Salvation.

This Doctrine, and this Application of our Saviour Christs, in this whole Verse, (which is divided into two parts) includes all Persons whatsoever, in the whole World, good and bad, Saints and Sinners, young

young and old, Habitual Believers as well as Actual, namely, young Infants as well as Adult Believers ; likewise original Unbelievers and adult Transgressors. In short, all the Elect of God, and all that are past by, he that believeth, and he that believeth not, they are all ranked under these two distinguishing Characters, namely, Believers and Unbelievers.

But I am not of opinion that none are saved, but them which partake of the Ordinance of Water-Baptism, nor on the other hand, that all are saved that are baptized as aforesaid :

Neither do I believe, that Elect Infants shall suffer damnation that dye unbaptized ; far be it from me : But this I will boldly assert, let who as will, or that even dares to deny it, that where there is no Faith there can be no Salvation, either for young or old :

For our Saviour Christ hath not laid the stress of Mans Salvation upon Water-Baptism ; but he hath fixed that upon Faith instrumentally ; for it is that which justifieth the Soul in the sight of God, through the Righteousness of Christ, and not Water-Baptism.

And if we strictly observe the words of our Saviour Christ, in the full Scope and Latitude of them, in that portion of Scripture aforesaid, *Mark 16.* we shall find it so, viz. *He that believeth and is baptized, shall be saved ; but he that believeth not, shall be damned.* It is not said, but he that is not baptized, shall be damned.

Thus you see I have clearly proved, that our Saviour Christ, the most high God, hath fixed Salvation upon Faith instrumentally, and eternal Damnation upon Unbelief.

Now if justifying Faith gives Elect young Infants a right unto, and also a meetness for Eternal Life and Salvation, as you see I have clearly proved it doth,

Then notwithstanding their Parents depriving of them of their right to the Ordinance of Baptism, the initiating Seal of the Covenant ;

Yet the God of all Grace and Mercy will not deprive them of their right, by his own free Grace of Eternal Life and Salvation, nor break his Covenant Relation with them.

For if God doth pardon, subdue, and wash away all their original sins by the Blood of his Son Christ Jesus, and impute his Righteousness unto them by the Grace of Faith,

Then he taketh them into Covenant, and his Covenant is an everlasting Covenant, which can never be broken.

Though God may justly make believing Parents smart, at one time or another, in one kind or another, for this their neglect of Duty towards God, and abuse to their Children, in depriving them of the Ordinance of Baptism ; and likewise for limiting and restraining Gods free Grace :

Yet God will not condemn Elect innocent Babes, that dye in their Infancy for their Parents fault.

Fifthly,

Fifthly, My Answer to the Fifth Query is this, namely, If all Persons, young and old, that are, or ever shall be converted from a state of nature into a state of grace, are, and shall be passive therein, as hath already been sufficiently proved they are,

Then I do positively declare, that Children are as capable of receiving the Seeds, and habits of all the graces of the Spirit, as any adult Persons are whatsoever: For young Infants have nothing to oppose nor hinder the work of Gods grace upon their hearts, but the guilt of original Sin.

But adult Persons have not only the guilt of original Sins to hinder the work of God's grace upon their hearts, but they have also actual sins and transgressions:

But besides that, a little Vessel is as capable of being filled with the golden Oyl of Gods free grace, as a great one, seeing it is the Spirit of grace that pours this Celestial Liquor into all the Vessels of Honour; and the Apostle saith, that we have this Treasure in Earthen Vessels, that the excellency of the Power may be of God, and not of us.

Sixthly, My Answer to the Sixth Query is this, *viz.* That all the Children of Christian Parents have as great a privilege now under the Dispensation of the Gospel, as ever the Children of Jewish Parents enjoyed under the Dispensation of the Law of *Moses*:

For under the Dispensation of the Law aforesaid, all the Male Children were to be circumcised at eight days old, the Male including the Female, being a part of Mankind, for the whole:

Forasmuch as the Man is the head of the Woman: For all their Children both Male and Female were in Covenant with God, *Gen. 17. 9, 10*:

And all those Ceremonies and Sacrifices under the Law of *Moses* were but Types and Shadows of Gospel good things to come:

Yet notwithstanding all the Gospel Substance, or grace that was in them, was not abolished, nor destroyed; no, nor diminished in the least measure, or degree, when the Ceremonial Law was totally abolished:

For the Law it self was but the Gospels Swadling clothes, in which the Gospel was obscurely wrapped up:

But at the coming in of the Gospel of Christ, in the full Power and Light of it, all those Types and Shadows did fly away, and are never to be of use in the Church of God more.

Now pray observe, what an absurdity follows upon the heels of this Anabaptistical opinion, and what dishonour it reflects upon Christ and his Gospel.

The first Reflection is this, *viz.* That the Law of *Moses* extended more grace and mercy unto the young Infants of the believing Jews, than

than the Gospel of Christ doth to the Children of believing Christians ; which is, to exalt the Law of *Moses* above the Gospel of God ; to make the Law to have been of more grace abundantly than the Gospel ; which is, as if we should exalt the Moon-light above the Light of the Sun, from whence she receives and borroweth it : For the Law it self had not one Dram of grace in it , but what it was beholding to the Gospel for.

And is not this a very great dishonour done to the Gospel, and consequently to our Saviour Christ himself, thus to mount the Ceremonial Law above it

Pray observe what a very high Encomium the holy Apostle hath given the Gospel above the Law, in these following Words, in *Gal. 3.* *This onely would I learn of you, Received ye the Spirit by the works of the law , or by the hearing of faith?*

Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

He therefore that ministrETH to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

Here it is to be observed, that the Apostle made as much difference between the Law of *Moses*, and the Gospel of Jesus, as there is between the Flesh and the Spirit ; as there is between the Body and the Soul : For he called the Law Flesh, and the Gospel he called the Spirit ; that is thus, the *Mosaic* Law was but the Body, and the Gospel is the Soul.

Secondly, He shews that they did not receive the Spirit of grace by the word of the Law, but by the hearing of Faith, which is Faith objectively, viz. by the Ministry of the Gospel.

Thirdly and Lastly, For a further demonstration of this Doctrine, the Apostle shew'd them Christians, which were hankering after the Onions and Garlick of the Ceremonial Law, that they did not work those Miracles, which they then wrought, by any power received by the word of the Law ; but they wrought them all by the powerful operation of the Gospel.

Secondly, The Law was given by *Moses*, but Grace and Truth came by Jesus Christ.

Not but that the Law was truly good in it self, and in its place ; because it was ordained and appointed by God himself, who is the God of Truth : But there was no Justification for a Sinner to be had therein, nor to be acquired thereby ; for, I say, the Law in its self had not one dram of grace of its own, but was all for Obedience, and Justice, but no Mercy ; neither doth it administer any strength to obey it.

Thirdly, The Jews Children had the Ordinance of Circumcision exhibited unto them at eight days old, *Gen. 21.* *And Abraham circumcised his son Isaac, being eight dayes old.*

Now

Now I would fain know of any Man living, what graces the *Jews* Children were then capable of exercising at eight days old, more than the Children of Christian Parents are now under the Dispensation of the Gospel, at, or about the same Age: But if the Children of Christian Believers ought not to be baptized, why then it is plain, and obvious to all Persons whatsoever, of the Christian Faith, that are not wilfully ignorant, that Children have no external privilege at all, in the least measure or degree, by the coming in of the Gospel of Christ, which is called a better hope, by way of preference to the Law, *Heb. 7. For the Law made nothing perfect, but the bringing in of a better hope aid; by the which we draw nigh unto God.*

But alas dear Babes, according to this Anabaptistical Opinion, they are become great Losers thereby; for they have entirely lost an Ordinance; so that instead of the Gospels being a better hope to them, it becomes infinitely worse; for the Ceremonial Law took very great notice of the *Jews* Children; but according to this severe exclusive Doctrine of theirs the Gospel of grace taketh no notice at all of them, but hath wholly shut them out without the External Pale of the Church, even as so many Dogs; for the Holy Ghost saith in *Rev. 22. Without are dogs:* And indeed this harsh Opinion of theirs maketh no better of them

Fourthly, Under the Ceremonial Law the Male Children, which included the Female, enjoyed the Ordinance of Circumcision, which although it was a very smarting Ordinance to the flesh, yet it was a very great privilege, for it was no less then the distinguishing Character and mark of God's love, and grace unto the *Jews* and their Posterity, above, and beyond all other People in the whole World, in that Day; for it was the initiating Seal of the Covenant, or Door of Entrance into the (then) true Church of God, under that Dispensation.

Pray take notice, and observe, what the Apostle St. Paul hath said of it in

Rom. 3. What advantage then hath the Jew? or what profit is there in circumcision? Much every way: chiefly, because that unto them were committed the oracles of God.

But if Baptism did not come in the room of Circumcision, which was then the initiating Seal of the Covenant, then have these poor innocent Babes, the Children of Christian Parents, intirely lost the use and benefit of an ordinance, by the coming in of the Gospel of Christ; and if so, then the Children of believing Parents are not in Covenant with God; for if they were, then have they an inevitable Right to the initiating Seal of the Covenant, namely, the ordinance of Water-Baptism: For it is clear from the sacred Scriptures, that the Children of believing Parents were all in covenant with the Lord under the Law, *Gen. 17.*

This is my covenant, which ye shall keep between me, and you, and thy seed after thee; Every man-child among you shall be circumcised: And ye shall circumcise the flesh of your fore-kim, and it shall be a token of the covenant betwixt me and you.

And this Covenant was ratified and confirmed again afresh under the Dispensation of the Law, with the Oath of God annexed unto it, for the further and more assured confirmation thereof; as you may read in *Psal. 89.* from the 28th. ver. to the 35th.

Here you see clearly, that I have produced plain Texts of Scripture, to prove that the Children of believing Parents were once taken into covenant with the Lord; and that covenant is ratified and confirmed by the promises of God, and also corroborated by his sacred Oath, under the Dispensation of the Ceremonial Law again, afresh.

Therefore *I challenge all the Anabaptists in the Whole World* to produce but one plain Text of Scripture, either in the Old Testament, or in the New, from *Gen. 17.* to the very last of *Revelations*, to prove that ever the Children of believing Parents were cast out of covenant again by any authority from God, or any thing like it; or that ever God broke his covenant with them; for they themselves are not capable of breaking covenant with God actually in their own persons; and then I will submit unto them, but not until then.

But I can produce Witnesses in the New Testament, that do ratify and confirm that covenant, that was made with Believers and their Children, under the Dispensation of the Law, that gives further Sanction unto it, under the Dispensation of the Gospel.

Rom. 4. *And he received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.*

Here you see the covenant and the sign of circumcision, which was the initiating Seal of the covenant under the Law, that did run down through all the Ceremonial Law, and are devolved upon us and our Posterity under the Dispensation of the Gospel.

Pray mind strictly how the Promise runs, viz. *to the end the promise might be sure to all the seed*: But was this to them onely under the Law? Pray observe the following Words, viz. *not to that onely which is of the law, but to that also which is of the faith of Abraham*; that is, to the Seed of all Believers under the Gospel, the promise is made sure to all the Seed of Believers now under the Gospel, as it was unto the Seed of Believers under the Law.

And

And what is more a sign of Circumcision, or what ordinance can be more like it than Baptism; for as the former was the door of Entrance into the Jewish Church, under the Law, even to the latter, namely, Baptism, is the door of Entrance into the Church under the Gospel; and what can be more alike than one door to another.

For as God began with his Covenant-people under the Law externally by the ordinance of Circumcision; even so he begins with his Covenant-people externally now under the dispensation of the Gospel by the ordinance of water-Baptism; for as no Persons were admitted to the Passover before they were circumcised, so none ought to partake of the Lord's Supper before they are baptized.

And what was that imputed Righteousness aforesaid, but the Righteousness which is through faith in our Lord Jesus Christ, by and through which all believers, young and old, are fully justified and acquitted from the guilt and punishment of all sins both original and actual, which is the very quintessence of the covenant of grace; and observe what the holy Apostle saith further concerning Believers, and their Seed and Offspring now under the Gospel.

Acts 2. *For the promise is unto you, and to your children; that is, unto you Christian Believers, and to your Children: And what is there wrapped up in the Promise, but Jesus Christ himself, the pouring out of the Spirit, and Remission of Sins; as you may see in the same Chapter.*

Christ is in the Promise, and is conveyed into every believer in the promise; who is the only Mediatour of the covenant of grace, with whom God the Father first made the covenant for all the Elect, which are his Seed, that he was in travail for, *Isa. 53.*

Psal. 89. I have made a covenant with my chosen, I have sworn unto David my servant: Thy seed will I establish for ever, and build up thy throne to all generations. His seed also will I make to endure for ever, and his throne as the days of heaven. This was not David in his own Person, but it was mystically David, or David figuratively, namely, our Lord and Saviour Jesus Christ.

Fifthly, Under the Dispensation of the Ceremonial Law adult Gentiles, which were no way related unto the Jews, were not admitted into Church-Communion until they believed in God, and made a confession of their faith, and were circumcised; but at the same time all their own Male-children were circumcised at eight days old.

Even so under the Dispensation of the Gospel adult Heathens or Jews, that are not reconciled unto the Christian Faith, ought not to be admitted into Church-Membership, until they believe in Christ, and make a solemn sincere declaration of the work of God's Spirit of grace upon their hearts, and are also baptized.

And

And here is a Text of Scripture that gives us authority to take all such Persons afore said into Church Communion and Fellowship with us, to partake of all Gods holy Ordinances.

AGTs 2. 39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Abraham, the Father of the Faithful, was circumcised when he was ninety and nine years of age, being at the first Institution of that Ordinance of God.

Secondly, Our Redeemer, the Lord Jesus Christ, God over all Blessed for ever, was circumcised when he was eight days old; *Luke 2. 21.* because that Ordinance was then in force, and our Saviour Christ came into the World also to fulfil and accomplish the Ceremonial Law, in order to its total Abolition, which was compleatly effected at his Death and Resurrection: And our Saviour Christ was also baptized when he entered upon the work of his Ministry, towards the expiration of the Ceremonial Law, when he was about thirty years of age, to give further Sanction to that Ordinance.

Sixthly and Lastly, As the Ordinance of Circumcision, and the Passover were the two Seals of the Covenant, and the one succeeded the other;

Even so Baptism, and the Lords Supper, which are the Antitypes which came in the room of them, are the two Seals of the Covenant now under the Gospel, and the one succeeds the other; for none are to be admitted to the Lords Supper before they are baptized.

But the coming in of a better hope did not destroy, nor in the least measure diminish the privilege of young Children; for if it had, I say, they had been great Losers by it:

But this must be acknowledged, that God did thereby change the Ordinances into a far more excellent Dress; for they were meliorated, and made abundantly easier, and better than ever they were under the Ceremonial Law; for Christ is Lord of his Ordinances, as well as of the Sabbath, who changed that also from the Seventh Day of the Week to the First.

For as God rested the seventh day of the Week from the Work of Creation, having compleated that,

Even so Christ rested from his Redeeming-work on the first day of the Week, when he had finished that Great Work that God gave him to do, which made the Christian Sabbath called the Lords Day, in *Rev. 1. 10.* And Christs work of Redemption was abundantly more difficult than his work of Creation; and you may see them both in *Heb. 4. 4, 10.*

Secondly, The Ordinance of Circumcision was a very fore and smarting Ordinance.

First,

First, You may know it was so by what *Moses's* Wife said unto her Husband concerning it, *Exod. 4. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet* : She threw it at him in a very grievous Passion; even as some People, when they are in a Passion, will throw any thing that comes next to hand at the Head of the Person they are angry with; so *Zipporah* was in a passion, and threw the Fore-skin at her Husband's Feet, and said, *Surely a bloody husband art thou to me: A bloody husband thou art, because of the circumcision.* She called *Moses* a bloody Husband twice, for being, as she counted him, so bloody and cruel to her Child.

Therefore it was a very smarting Ordinance, though (as I have said) it was a very sweet priviledge; for it was the external Mark that God set upon all his Sheep in that day, though some of the Goats might have it as well as the Sheep.

Secondly, The Apostles themselves look'd upon Circumcision to be an intolerable Yoke, in *Acts 15. And certain men which came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.*

Those Men of *Judea* were just like some of the severest sort of Anabaptists, that assert, No Baptism, No Salvation; so those *Jews*, No Circumcision, No Salvation. These Men of *Judea* laid as much stress upon that Ordinance of Circumcision, then at that time, as the Antipedobaptists do upon the Ordinance of Water-Baptism now; but the Apostle rebuked them sharply, and said, *Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?*

Gal. 6. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature or creation.

Gal. 5. For in Jesus Christ, neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love.

The stress of Mans Salvation, either of old or young, is laid upon Faith instrumentally, which always worketh by, and from the love of God to poor elect Sinners.

Now let us look back and reflect upon these things, and see if they do not look very unchristian-like; namely, to exalt the Law of *Moses* above the Gospel of *Jesus*, which is, to advance the Servant above his Lord and Master:

For *Moses* was but a Servant in the House of God; but our Saviour *Christ* is Son and Heir of all things, and Lord over all his Father's House.

Heb. 3. Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and high priest of our profession Christ Jesus; who was faithful to him that appointed him; as also Moses was faithful in all his house.

For

For this man was counted worthy of more glory than Moses, in as much as he who hath builded the house, hath more honour than the house.

And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after; (that was the Gospel of Jesus Christ, which was to succeed the Law of Moses) but Christ as a Son over his own house; whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end.

Thus you see what a dishonour this Opinion reflects upon the Gospel of God, and also upon Christ himself: And you see likewise, that I have proved that the Children of Christian Believers have a greater privilege under the Gospel than ever the Children of Jewish Parents enjoyed under the Dispensation of the Law of *Moses*, and have as good a right to the Ordinance of Baptism, as ever the *Jews* Children had to the Ordinance of Circumcision.

Seventhly, My Answer to the Seventh Query is this, *viz.* That the same grace that doth fit and qualify young Infants, and make them meet to partake of the Inheritance of the Saints in Light, is sufficient to qualify and make them meet to partake of the Ordinance of Baptism.

For if habitual grace fits and qualifies young Children, and makes them meet Subjects for eternal Life and Salvation, dying in their Infancy, which is the greatest happiness and highest felicity, that any Persons are capable of enjoying,

Then it must necessarily follow, that it doth fit and qualify them for the Ordinance of Baptism, which though it is a great privilege, yet it is in a far lower Orb:

For that grace which giveth them a right, and also a meetness to enter into the Church Triumphant in glory, namely, habitual believing in Christ, must needs give them a right, and also a meetness to enter into the Church Militant, at the door of Baptism, the initiating Seal of the Covenant, the major ruling the minor.

Will the God of all Grace and Mercy afford elect Children a room in his Church in glory, and will he not so much as give them a Name in his House here on Earth think ye? This is very strange in my judgment.

Secondly, Hath God by his free grace thought any young Infants worthy to be baptized, and sprinkled with the Blood of his Son Christ Jesus the Lamb of God? For so it must be, and that by the grace of Faith too, otherwise they cannot possibly be saved.

And shall sinful Men limit the Holy One, and conclude that there is not any Infants meet or worthy to be baptized with Water-Baptism? which is a far lesser privilege then that of being baptized in the Blood of Christ, and eternal Life and Salvation; for they may be saved without the former, but they can never be saved without the latter.

1 Cor. 12. *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*

Thirdly and Lastly, If Faith, Baptism, and Salvation are all three linkt together by our Saviour Christ, as you may see they are in *Mark 16. 16* and Damnation to all Unbelievers both old and young,

Then the Children of Christian Believers have a right to the Ordinance of Baptism.

This must be granted, otherwise all Children dying in their Infancy, if they have no Faith, they cannot be saved; but must for ever be excluded and shut out of Heaven, and so are lost and damned for ever: Not for their dying without Baptism; but if they dye in a state of unbelief, which all are in by nature; for if they have not the grace of Faith to change their natures, they must die in a state of final Impenitency and separation from God; for nothing can change that state in this life, and unite the Soul to Christ, but the grace of Faith; for our Saviour Christ saith plainly, *He that believeth and is baptized, shall be saved*; though all that have been, or that are baptized, shall not be saved, no more than all are saved that partake of the Ordinance of the Lords Supper: Ye those all Persons which believe in Christ shall be saved:

But no Faith, no Salvation, neither for old nor young; *for he that believeth not shall be damned.*

My Answer to the Eighth and Last Query is as followeth, viz. If Children are washed in the Blood of Christ and cleansed from their original Sins by the Imputation of Christs Righteousness, through Faith; for so it must be, because there is no washing away of Original Sin by the Blood of Christ, nor no Justification to be acquired, but by, and through the Instrumentality of Faith, *not of works, lest any Man should boast.*

No Works must approach this Sacred Bride-Bed of Justification, through the Righteousness and Merits of Jesus Christ applied by Faith; and that Soul that is justified is in a pardoned state, and hath all the Seeds of Gods free grace planted in him; and wherever God bestows a Pardon for Sin he never fails of giving that Soul all the graces of his holy Spirit; and whomsoever God pardoneth he pardoneth fully, and whom he pardoneth fully, them he also justifieth freely, and whom he justifieth, them he also sanctifieth, and whom he sanctifieth, them he also taketh into Covenant with himself; and if they are in Covenant with God, then have they an undoubted right to the initiating Seal thereof, and if so, pray what should hinder them from being Partakers of the Ordinance of Baptism?

Thus I have given a Brief Answer unto these Eight Queries :
In the next place I shall make a few modest Reflections upon some
very strange Positions I lately met with in a Book written by Mr.
Hercules Collins of Wapping, Intituled,

Believers Baptism from Heaven and of Divine Institution.
Infants Baptism from Earth and Humane Invention.

This looks very great, and sounds very loud at the first appearance ;
but let us see what it will afford us.

First of all saith this Authour in Page 5. *Know therefore, ye Servants
of the Lord, as Circumcision was the door into the Jewish Church, which was
National ; so Baptism is the door into the Gospel-Church, which is Con-
gregational.*

Here is door for door, or indeed but one and the same door, onely
it is hung upon new, and also better Hinges ; but the door is the same
still.

Now, for my part, I must needs own my self to be of the same
opinion with this Authour, in this Point ; and who could ever imagine
that this Person should deny that Baptism came in the room of Circum-
cision, seeing he hath bid so fairly for it ; for he hath tacitely asserted,
That the Ordinance of Baptism is of the same use, and supplies the very
same place, and maketh the very same Figure in the Church now, even
as Circumcision did in the Church of God under the Ceremonial Law,
namely, the Door of Entrance.

But however, though he hath thus fairly declared, yet he must not
abide by it, nor allow that Baptism came in the room of Circumcision ;
because if he had, he must allow of Infants Baptism ; but he hath chosen
rather to contradict himself by his following Discourse, in the aforesaid
Book, than to allow of that.

Secondly, In Pages 113 and 114, there saith he, *We can tell you a
better way of washing away of Original Sin, namely, by the Imputation of
Christs Righteousness to Infants dying in their Infancy.*

Pray observe, He hath subtilly left out the grace of Faith, the Queen-
Regent of all Grace, and the onely instrumental cause of Justification,
and acceptance with God ; for without Faith it is impossible to please
him. But a Person of the same Perswasion with this Authour, to salve
this Sore, and to cover this Blot, would fain have perswaded me that he
had forgotten it ; but I say, No he had not forgotten it : And therefore
I will say of him, as he is pleased to say of our Saviour Christ in another
case in his Book, which I shall have occasion to mention hereafter, namely
thus, That he knew how he placed his Words when he left out, and
passed

passed by the grace of Faith in Infants Justification and Salvation : For it is on the Foot of that very Account that they of this sort of Anabaptists and we do differ ; for if he had not left out the grace of Faith, and given that the go-by , he would of necessity have destroyed their own Opinion :

For let them but once grant , that young Infants have the grace of Faith, or that they are but capable of receiving the habits or seeds thereof, and the Controversie between them and us would cease, and come to a perpetual end.

But let us inquire a little further into the reason why these Persons of this Perswasion will not grant, nor allow, that young Infants are capable of receiving the grace of Faith.

The Reason is very plain and conspicuous, which is this, Because our Blessed Redeemer hath joined Faith and Baptism together ; but this Authour hath subtilly and slyly endeavoured to part them asunder by his new-found way of saving Infants dying in their Infancy without either of them.

Thirdly, It may be objected by them thus, How may it be known whether young Infants have the grace of Faith in them or not, seeing they are not capable of exercising the grace of Faith in their own Persons, nor of making confession thereof?

I will answer this Objection by asking some Questions and improving of them.

First, How do you know whether any Children that dye in their Infancy are saved, but as by the judgment of Charity and some Scriptural Intimations, you do believe there are?

Secondly, How did the Jews know what was in their Childrens Hearts when they circumcised them at eight days old?

And Baptism came in the room of Circumcision, and maketh the same Figure now in the Gospel-Church, as I have clearly proved, and Mr. H. C. owned, if he had but had the courage to have held to it.

For what was Circumcision but a solemn Dedication made by the Parents of their Children unto God in Covenant?

And what is Baptism but Parents solemnly dedicating and giving up of their Children unto God in Covenant, from whom they received them ? which is but their reasonable service?

But now I think on't, all adult Persons that have made auricular Confession of Faith, and declared their Repentance and sorrow for sin, and have been baptized, or dipt, and also came to the Lords Table, and partook of the Bread and Wine in that Ordinance ; yet some of them have not had one Dram of true saving sanctifying Faith, notwithstanding all that,

And I shall give you several Instances of several particular Persons.

The First shall be *Judas*, which betrayed our Lord and Saviour Jesus Christ. No doubt but that *Judas* was baptized as well as all the rest of the Apostles and Disciples of Christ, though he did not partake of the Lords Supper; for our Saviour Christ gave him the Sop whilst he was eating the Passover, before he had instituted the Ordinance of the Lords Supper.

Without all peradventure the rest of the Apostles thought verily that *Judas* had been a good Man, and one that had sanctifying saving grace wrought in him; for he carried it so apparently plausible as that they did not in the least mistrust him, but rather mistrusted themselves, and said, *Lord is it I?* when our Saviour foretold of his Treason; they did not think him to be such a vile Hypocrite as to betray and sell his Lord and Master, and after that to go and hang himself.

Secondly, Another sad Instance was that of *John Child*, a Person that made a great Figure among the Antipedobaptists; for he was not onely dipt, and also a Partaker of the Bread and Wine at the Lords Table; but he was likewise a Preacher amongst them, if not a Pastor of a People: But after all this, he turned a most notorious Apostate from the profession of his Religion, and falling under horreur of Conscience, and into total Despair of God's free Grace and Mercy, even as *Judas* did, he became his own Executioner, and hanged himself.

Without doubt the People took him for a Person that had acquired great Degrees of Grace, when he was dipt, and also became a Preacher.

Thirdly and Lastly, What think ye of *J.K.* the Apostatizing Evidence? Without all peradventure he was dipt, and did also partake of the Bread and Wine at the Table of the Lord; yet notwithstanding all that, you hear what a notorious profligate Wretch he is turned.

Now I will appeal to all Christians in the World, whether or no young Infants that never committed any Actual Transgressions in their own Persons, who are only guilty of the corruption of depraved Nature, namely, the guilt of *Adam's* first Sin, can be more unfit for the Ordinance of Baptism than such notorious Criminals as these; and these in the judgment of Charity were thought to have had the grace of saving sanctifying Faith in them.

And why should we not have some Charity and Bowels of Compassion for poor innocent Babes, seeing the grace of God is free, and Faith is the gift of God, and he bestows it upon whom he pleaseth, either old or young.

But to resume that Topping Assertion again of our Authour in Pages 113 and 114, where he saith, *We have a better way of washing away of Original Sin, namely, by the Imputation of Christs Righteousness to Infants dying in their Infancy.*

But

But here is not one Word of the grace of Faith, which is the Instrument in the Hand of the Spirit of God, that begetteth Grace, and also that preserveth Grace, and keepeth it alive in the Souls of Believers.

Therefore he might even as well have said, We have found out a new way, as to say, We have found out a better way for the saving of Infants dying in their Infancy.

For First, All Believers, young and old, are begotten of God through Faith.

Secondly, They are kept by the Mighty Power of God through Faith unto Salvation.

Thirdly and Lastly, Christ is the sole Authour, and also the Finisher of our Faith and eternal Salvation: But saith our Authour, *We have a better way, &c.*

This is a very high and lofty Expression, and there are several strange Consequences, and dangerous Inferences lyeth wrapt up in it.

1. By this high and mighty Expression aforesaid, *We have a better way, &c.* They seem to appropriate this new-found way to their own select Party, or it may be understood thus, *viz.* That we, who are the Leaders and Guides of the Flocks of the Anabaptist-Principles, have found out a better way for the saving of Infants, dying in their Infancy, than other People have, who are for sprinkling or baptizing of young Infants.

2. It seem; this is such a way as all other Christians, as well primitive as others, in all Ages of the World, have been wholly ignorant of, that were not, neither are of this select Party or Perswasion of the number *We.*

Now whether he means himself, and those that assisted him with their Advice in making his Book, and helping to sell it, I know not, neither do I much matter.

3. It appears to be a new-found way, that was never discovered before, nor made known to some of the Anabaptists themselves; because one that is of that Perswasion, thought he had forgotten himself, and so had mistaken and lost his way, when he left out the grace of justifying Faith in the Salvation of Infants dying in their Infancy.

4. It is such a way, as neither our Saviour Christ, nor any of his Apostles, ever revealed or made known to any Man whatsoever, when they were personally upon Earth; and there hath been no new Revelation since St. John writ the *Revelations*, as ever I heard of.

5. And Lastly, It is such a way as God never appointed, nor ordained for either old or young to be saved in, neither will God ever own, or acknowledge any such new-invented way at the Day of Judgment; For it will never abide the fiery Tryal in that Day; but will be burnt up with the rest of Believers unfavoury Works of Wood and Hay, and Stubble, 1 Cor. 3. 13, 15. There

There are four Causes that do always co-operate and concur in the bringing to pass Mans Redemption and Eternal Salvation.

I. God the Father is the efficient Cause.

II. God the Son is the meritorious Cause.

III. God the Holy Ghost is the applicatory Cause.

IV. and Lastly, There is Faith, which is the instrumental Cause.

1. There is God the Father, who is the *Primum Mobile*, or first Moving Cause, who worketh all things both in Heaven and Earth from all Eternity, through all Time, and to all Eternity, according to the Counsel of his own Will. It was God the Father that elected all that ever were, or that ever shall be saved from all Eternity, 1 *Per.* 1. 1, 2. 2 *Theff.* 2. 13. *Eph.* 1. 4, 5. *Rom.* 8. 33. *Rom.* 11. 5, 7. *Matt.* 24. 22, 24. *Mark* 13. 20, 22. 2 *Tim.* 1. 9.

2. There is God the Son, which is the meritorious Cause; who alone purchased Eternal Life and Salvation for all the Elect of God, *Isa.* 63. 1, 2, 3. And he is the sole Transfactor of Mans Redemption and eternal Salvation; who is at the Right hand of God the Father in Glory, *Heb.* 7. 25. *Rom.* 8. 34. 1 *John* 2. 1, 2. 1 *Tim.* 2. 5.

3. There is God the Holy Ghost, who is the applicatory Cause, that doth apply the Redemption purchased, and wrought out by Jesus Christ, unto the Souls of all Gods Elect, and carrieth on the Work of God in their Souls unto perfection, viz. the Work of Conviction, Conversion, Sanctification, and Intercession; *Joh.* 16. 7, 8, 9, 10, 11. *Rom.* 8. 26, 27, 2 *Theff.* 2. 13.

For as our Lord and Saviour Jesus Christ Transacts Matters for the Elect of God as an Advocate without them in the High Court of Heaven at the Right hand of God the Father, 1 *John* 2. 1. *Heb.* 7. 25. *Rom.* 8. 33, 34.

Even so the Holy Spirit of God doth carry on the work of Sanctification in their Souls here on Earth; from the time of their effectual calling unto the hour of their dissolution; for it is God that worketh all our Works in us, and for us, both the Will and the Deed of his own good Pleasure, as well in young Babes as in adult Persons; for it is all one to an Omnipotent Arm to work for, and in Babes, as adult Persons.

4. There is the fourth and last Cause, which is the instrumental Cause, and that is Faith, which worketh by Love, *Gal.* 5. 6. For on whomsoever God hath set his Eternal Love, to them he giveth saving Faith: It is the Love of God to a poor Soul that doth always set this Instrument to Work, either upon old or young, *Joh.* 3. 16. For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

God the Father begins the work of Mans Salvation, which was in eternal

eternal Election as the Fruit of his Love, and the Transactions of Christ also with God the Father as he is Mediatour, are a fruit of his eternal Love;

And the Holy Ghost applies the Redemption purchased by Christ, through the Instrumentality of Faith, which doth always work by Love.

Now where any one of these four Causes aforesaid is wanting, all are wanting in the Work of Mans Redemption and Salvation :

For they are inseparable, and do always go hand in hand together, as the Sun and Light do; nay, let me tell you, you may sooner separate the Sun from Light than you can separate any one of these four Causes; for Faith is the working-hand of God in Mans Salvation, as Unbelief is the Devils working-hand in Mans Destruction and Damnation.

Our Blessed Redeemer, God over all Blessed for ever, could not do many Miracles in his own Country, because of their Unbelief: For where Faith is wanting in, and about Mans Salvation, all is wanting; for all Persons, young and old, that are saved, must be justified, God will save none without it.

And there are but two ways of Justification, one is by the Law, which saith, Do this and live, and the other is by the Gospel, that saith, Believe and live.

Now if any Person could be justified by the Law, it must be by and through a personal perfect Obedience thereunto; and so no Person ever was, nor can be justified, but our Lord Jesus Christ himself; indeed he was justified by Works, viz. by a personal perfect Obedience to the Law; for he fulfilled all Righteousness, and his Justification by the Law was, and is Believers Justification by the Gospel. Christs Justification by Works is the Believers Justification by Faith; for in him, and through him all the Elect of God are justified; for by the Deeds of the Law no flesh shall be justified in the sight of God, that is, no sinful flesh.

Christ as Man did not justify, but as he was God: For as he was Man, and had undertaken to redeem all Gods Elect; so all the guilt of the Sins of Gods Elect lay upon his humane Nature; for, as he was God, neither Sins nor Sufferings could ever touch him. And therefore Christs humane Nature must be justified, and acquitted from all those Sins which lay upon him, *Isa. 53.* And that was by his Godhead; for Christ never rose from the dead until he was justified, *1 Tim. 3. 16.* And therefore it is said, *Who shall lay any thing to the charge of Gods elect? It is God that justifieth: Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us, Rom. 8. 33, 34.* That was Christs humane Nature obeyed and suffered, and his Godhead justified and acquitted.

Thus you see there must be no less than these four Causes in conjunction to compleat Mans Salvation: And by this you may observe what
a lame

a lame decrepit Salvation these Men of the number *We*, have patcht up and provided for the saving of young Infants dying in their Infancy. It is just like *Agrippa's* Christianity in *Acts 26.* who said to St. Paul, *Almost thou persuadest me to be a Christian.*

Faith in the Righteousness and Merits of Jesus Christ is the onely means that God hath appointed to save Sinners by, and by no other meanes or way whatsoever : And therefore all other ways and means are of humane Invention, and ought to be abhorred by all Christians. And I will be bold to challenge any Man whatsoever, in the name of God, to produce me, but one Text of Scripture in the whole Book of God (from the first of *Genesis* to the last of *Revelations*) to prove that ever God did, or that ever he hath said, he will save any one Soul, young or old, with an Eternal Salvation without the Instrumentality of faith ; and if he can, I will freely submit, and lay down the Cudgels, and never contend with them more ; but I will freely resign up to their better way of saving young Infants, that dye in their Infancy without it.

For where there is no faith in the habit or root that Soul, let him be who he will (young or old) is in a state of Death and Unbelief, and it is impossible that ever that Soul can be saved so long as he is in that state and condition, no more than the reprobate fallen Angels can ; for God is unchangeable, and therefore he never will alter his way and method which he hath from all Eternity, absolutely decreed and appointed, to save either old or young in, nor to humour Mens Opinions. Therefore it is highly arrogant, for any Mortals, to make so bold, as to tell us, that they have a better way to save Children in, that dye in their Infancy, than ever God himself hath appointed or ordained. Now what shall we say of this New strange Doctrine ? Why, the modestest Construction that I can make of it is, that it is a very presumptuous Assertion.

Thus you see the reason why these Men are so extreemly bent against Infants being capable of receiving the Grace of Faith ; viz. It is because it would destroy their Opinion.

Thirdly, In Page 53 faith this Authour, *If any bring not forth good Fruit in his own Person, the Axe being laid to the Root of the Tree, he is to be hewn down and cast into eternal Fire.* Pray mark ; He saith, [*If any bring not forth good Fruit, &c.*] That is, young or old He alludes unto what John the Baptist preached unto adult Persons in *Matt. 3. 7.* But when he saw many of the Pharisees and Sadduces come to his baptism, he said unto them, *O generation of vipers, who hath warned you to flee from the wrath to come ? ver. 8. Bring forth therefore fruits meet for repentance. ver. 10. And now also the ax is laid unto the root of the trees : therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.*

This was not a Threatening against young tender Branches, but it was against the very worst sort of old dry Trees of unrighteousness, namely the Pharisees and Sadducees, who were the greatest Opposers and Persecutors of Christ, and the Christian Religion that were in the World in that Day : And therefore this Text of Scripture is wrested, and poor innocent Babes abused by this Position. For if it be so that all Persons, old and young, must be hewen down, and cast into eternal Fire, that do not bring forth good Fruit in their own Persons, then this must be the conclusion and natural Inference from the Premises, That not one young Child can possibly be saved that dieth in his Infancy, notwithstanding *their better way* for the saving Infants dying in their Infancy. This Authour and his Party are for saving Infants by, and for good Works.

But although young Children are capable of receiving the Seeds and Habits of all the Graces of the Spirit into their Hearts and Souls, yet it cannot be supposed, in an ordinary way, that they can be capable of exercising any of those Graces in their own Persons ; but Christ doth all in them, and for them, and so he doth likewise for all adult Believers, *Isa. 26. He worketh all our works in us. Heb. 12. Looking unto Jesus the authour and finisher of our faith* : For of our selves we are not able to think a good Thought, much less to perform any good Deed. But how unsuitable and incoherent is *this better way* of saving Infants dying in their Infancy by washing away original Sin, &c.

For yet notwithstanding, if they do not bring forth good Fruit (and that in their own Persons too) they must be hewen down, and cast into eternal Fire. This good Fruit must be understood of good Works, because he hath said, That young Children are not capable of the grace of Faith.

Here by this Position of good Fruit, he excludes all young Children that dye in their Infancy, and cuts them clear off at once, from Eternal Life and Salvation, and dooms them all to be burnt in Eternal Fire.

For pray what good Fruit is a Child capable of bringing forth, that is living in the Womb before he is born into the World, who may die in the Womb ? Must he bring forth good fruit in his Mothers Womb personally ? Or what good fruit is a Child capable of bringing forth in his own Person, of a Day, a Week, a Month, a Year, or two, or three old : And how many Millions of such innocent Babes have there dyed in the World, within the compass of that Age, since the Creation. I call them innocent with a respect to any guilt of actual Transgressions, but not with a respect to their Natures ; for that is depraved by, and from the Fall of *Adam*.

But however, let these poor Babes look to it, and see that they bring forth good fruit, and that in their own Persons too ; for Mr. H. C. hath

laid his Axe to the Roots of these tender Branches, and hath doomed them all to be hewen down, and cast into eternal Fire.

This Authour saith, That young Infants cannot be meet Subjects for the Ordinance of Baptism. And another of the same Perswasion (as I am credibly informed) asserted, That No Baptism, No Salvation. So that these poor Babes are virtually crucified between these two ——— to the Death of eternal fire ; for as one saith, No Baptism, No Salvation, so the other saith, That young Infants are not capable of the grace of faith, nor repentance, though the holy Scripture saith, that faith, repentance, and all other graces of the Spirit, are the gift of God ; *Jam. 1. 17. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.*

Now for any Persons to assert, That young Children must bring forth good fruit in their own Persons, or they will be cast into eternal fire, is all one, as if they said, No Baptism, No Salvation.

But God's gift of sanctifying saving grace is so good and perfect a gift, as there is no gift among Men like unto it, nor once to compare with it ; for it is all free and preventing : For on whomsoever God bestows this gift, either old or young, he never repents of it, nor once recalls it ; but he gives himself, his Son, and Holy Spirit, with it ; and the Lord is that Souls portion for ever.

This is such a gift as sanctifies all other gifts ; for all other gifts are nothing worth without it ; for if God should give a Man all the Riches in the World, and with-hold this gift, all would avail him nothing, but prove miserable Comforters in the end : for Riches profit not in the day of wrath, and what shall it profit a Man, if he should gain the whole World, and lose his own Soul ?

God is a free Agent, and bestows his gift of Grace and Mercy upon whom he pleases.

May not an Earthly King bestow his Bounty upon a poor dumb Cripple that can neither ask nor go to him for it, no, nor return his vocal Thanks when he hath done it ? May not the King relieve him, because he can neither go nor speak ; but notwithstanding he is capable of receiving the Kings Bounty, and may not the King do what he will with his own ?

And must the gifts and graces of the Spirit of God be limited and restrained by Men, unto Persons only of Maturity of Years ? May not God do what he please with that which is his own ? For all the Graces of the Spirit, both in the Habit, and also in the Exercise, are freely given by God unto all the Elect, both old and young, *1 Cor. 4. 7. For who maketh thee to differ from another ? and what hast thou that thou dost not*

not receive? now if thou dost receive it, why dost thou glory as if thou hadst not received it?

That your faith should not stand in the wisdom of Men, but in the power of God.

It is God that giveth the grace of Faith, and therefore it is called the gift of God. And the grace of Repentance is also the gift of God; for it is God alone that giveth Repentance unto Life. And it is God that justifieth the truly penitent Sinner freely by his grace, *Rom. 8. 33. Who shall lay any thing to the charge of Gods elect? It is God that justifieth.*

What though young Infants are not capable of exercising the graces of Faith nor Repentance, nor of bringing forth good fruit in their own Persons; must they therefore be hewn down, and cast into eternal fire? This is a very cruel Sentence; but blessed be God it is but in the opinion of some Men: For Jesus Christ, who is the Head of all the Elect, and the only Mediatour of the Covenant of Grace, hath brought forth good fruit for them all, in his own Person, upon the Cross, *Isa. 53. 5. But he was wounded for our transgression, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. ver. 6. — and the Lord hath laid on him the iniquities of us all. Ver. 11. He shall see of the travel of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many: for he shall bear their iniquities.* Christ hath fulfilled all Righteousness for all them which believe.

It is true, God commands adult Believers to work out their own Salvation with fear and trembling; but yet he saith, That it is God that worketh in them both the Will and the Deed of his own good Pleasure: Wherefore all Children, that have habitual Grace inherent in them, shall never fail, nor come short of Eternal Life and Salvation; for that is sufficient to carry them with a full sail into Heaven and Glory, dying in their Infancy.

For as these young Infants are not capable of exercising the graces of the Spirit in their own Persons, so on the other hand, they are not capable of committing personal actual Transgressions: For as they have but habitual grace, that is, grace in the Root, which makes them habitual Believers; so they have but habitual Sins, the Sins of their Natures in them to be subdued and pardoned.

And if young Infants are capable of being washed in the Blood of Christ, and cleansed from their original Sins by the Imputation of Christs Righteousness, (as Mr. H. C. hath so far granted they are, though he is one Round in that Ladder too short) then are they capable of receiving the Habit and Seeds of saving sanctifying Faith, and have to do with God's most holy Things, namely, the Ordinance of Baptism, which is the Author's meaning by that Phrase, *viz. God's most holy*

Things. Now hence I will appeal unto all Christian People in the whole World, whether or no, any adult Believer upon Earth can be more holy than a young Child, that hath his original Sin subdued and pardoned, his Nature changed, and all his filthy Corruptions washed away in the Blood of Christ, and his Righteousness imputed unto him, who was never capable of committing any actual Transgression in his own Person. I do humbly declare, that never any adult Believer whatsoever, on this side Heaven, can be more holy than such a Child is: For all such Children, that are in this State and Condition, have neither original Sin, nor actual Transgressions, to be charged with, nor to be accountable for. *Who shall lay any thing to the charge of Gods elect? It is God that justifieth: Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God; who also maketh intercession for us.*

Then hence I conclude, That all the Children of Christian Believers ought to have the Ordinance of Baptism administered unto them in their Infancy, notwithstanding all the cavilling, quibbling, groundless Objections, that are, or can be made against it, by the Adversaries of this Truth.

Therefore it is a very bold Assertion, for any to assert, That the baptizing of young Infants is to offer them up in Sacrifice unto *Moloch*: And this Authour hath said, in his Book aforesaid, That the sprinkling of Children is a Relique of Antichrist.

And here I shall give you an Account of the Carriage and Behaviour of a Pastour, of a Congregation of this Opinion, towards one of the (then) Members of the said Congregation, that desired a Dismission from them, because she could not benefit by his Ministry, and also, for that they were against singing of *Psalms*: But when he understood, that she designed to joyn with a Congregation, that are for Infants Baptism, and also for singing of *Psalms*, he would not consent to give her a Dismission, but told her, that she was going backward; for, said he, they are not a baptized C. or People; you are taking a step back into *Babylon*.

But however this Practice of singing of *Psalms* is also justified by the holy Scriptures; *Eph. 5. 19. Speaking to your selves in psalms, and hymns, and spiritual songs, singing and making melody in your hearts to the Lord.*

But that Doctrine of No Baptism, No Salvation is humane Invention, and a meer Relique of Antichrist; and that of Childrens bringing forth good Fruit in their own Persons, &c. is no better: For the Papists do hold, That all Infants, dying in their Infancy, not being baptized, are neither saved nor damned; but are doomed to a Place which they call *Limbus Infantum*, where they neither know Sorrow, nor partake of Joy.

Again, Some of the Anabaptists do make Baptism, in their own way, the Ground of Christian Communion; for some of them have declared

(in

(in my hearing) that they cannot have Communion with any sort of People at the Lords Table, though they are never so sincerely godly, unless they have been rebaptized. So that instead of making Union with Christ, the Ground of Christian Communion, they make their own Opinion the Ground thereof.

Fourthly, In Page 41 faith this Authour, *Unless Children have personal actual Faith, they are not to meddle with Gods most holy Things, that is, Water-Baptism.* A brief Answer shall serve for this; for it is as good as answered already.

The Scripture hath concluded all under Sin and Unbelief; for by Nature we are all Children of Wrath, and dead in Trespases and Sins; and to we continue until God by his Grace produceth Spiritual Life in us, *Eph. 2. 1. And you hath he quickened who were dead in trespases and sins.* Therefore all Believers, Young and Old, Habitual and Actual, are begotten again by the Spirit of God through Faith unto Salvation: For without Faith it is impossible to please God; and so long as God is not pleased with a Person, whether young or old, he will never save him; for God will save none, but them which he is reconciled unto in the Blood of Christ, and well pleased with in his Righteousness alone. Therefore Children must have the Grace of Faith personally inherent in them, or they can never be saved, dying in their Infancy.

Fifthly, In Page 62 the Good-man seems to be at odds with justifying Faith it self, and like a bold Champion, for his Opinion, hath drawn up this heavy Charge against us, that are for Infants Baptism, as followeth, *They cry up Faith, and Justification by Faith, to lessen Repentance and a holy Life.*

This doth reflect very great Dishonour upon the main Instrument in the Hand of God, of Man's Redemption and Eternal Salvation, namely, Justification by Faith, and mightily lessens that:

And also charges Gods holy People falsely; for I will be bold to affirm, that there are not any Persons whatsoever, to be found among all sorts of People, that are called Christians, which are more zealously affected to the Power of Godliness by Repentance and Holiness of Life, than these very Persons are, that cry up Faith, and Justification by Faith.

And none are more loose and scandalous to the Christian Religion, than those Persons are that are against it. This is a far fetcht Aspersion, and might have better becom'd an Idolatrous Papist, that looks to be justified and saved by his Works, than to have come out of the Mouth of a Protestant Guide: For I will assure you it smells very rank of *Rome*; It savours much of Popery and Free-will.

The Papists they decry Justification by Faith, to make way for their Pharisaical Doctrine of Salvation by, and for their own Righteousness and Merits:

Merits by Works: And other Free-Willers decry it to make way for their *Arminian* Doctrine of Free-will, and general Redemption.

But pray what is the Reason, that this Authour, and his Friends in Conjunction, those *We*, that have a better way, &c. should be thus at odds with justifying Faith, who, in all other Points, are very well reconciled unto it? It seems very strange.

But the Reason on't is very plain and obvious; for it is, Because it doth so dreadfully cut and gaul their Opinion, that they cannot bear it in that tender place of Antipedobaptism; and therefore they have contrived, and cryed up a better way in the room on't, for the saving Infants that dye in their Infancy without Faith being wrought in them by the Spirit of Grace.

But let us hear what the holy Scripture saith concerning Justification; *Rom. 3. 22. Even the righteousness of God which is by Faith of Jesus Christ into all, and upon all them that believe, for there is no difference: ver. 23. For all have sinned, and come short of the glory of God; ver. 24. Being justified freely by his grace, through the Redemption that is in Jesus Christ: ver. 28. Therefore we conclude, that a man is justified by faith without the deeds of the law. ver. 30. Seeing it is one God, which shall justify the circumcision by faith, (Those were the Jews) and uncircumcision through faith. (Those are the Gentiles) ver. 31. Do we then make void the law through faith? God forbid: yea, we establish the law. Rom. 5. 1. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.*

There comes in Peace and Reconciliation with God unto all them which believe, both old and young; *By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God, Rom. 5. 2. Eph. 4. 5. One Lord, one faith, one baptism, ver. 6. One God and Father of all, who is above all, and through all, and in you all.*

I could produce many other Scriptures to prove that there is no other way to Heaven, and Eternal Salvation, for Infants that dye in their Infancy, either in the Womb, or out of it, nor for adult Persons neither, but by, and through Faith in the Righteousness and Merits of our Lord Jesus Christ; but these Scriptures that I have already quoted are sufficient of themselves, and need no further Corroboration.

Sixthly, In Page 64 saith this Authour, *Our Lord knew how he placed his Words when he said, Believe and be baptized.* And I do likewise say, that our Lord Jesus Christ knew very well who they were that he spoke this unto; for they were adult Unbelievers, namely, Scribes and Pharisees, Jews and Gentiles, who never had made any Profession of the Christian Religion; but many of them were great Opposers and

Persecutors

persecutours of it. And our Lord Jesus Christ knew also how he placed his Words when he said, *But he that believeth not shall be damned, Mark 16. 16.* This is spoken unto all indefinitely, young and old. We hear often the former part of this Verse made use of by the Anabaptists; but we seldom, or never, hear them make use of the latter part of it. But our Authour knew what he did when he left out the latter part of the Verse. But some Men, to maintain a corrupt Opinion, will act as Satan did when he tempted our Saviour Christ; he quoted part of a Text of Scripture in *Psal. 91. 11* but left out the latter part of the Verse, because it made against his purpose, *Mat. 4.*

Seventhly, In Page 36, there saith he, *These Children were brought to Christ, probably, to be touched by him, to the healing some Disease.*

Pray mark, This Authour himself is driven to make use of a Probability, by which he slyly slides in an evading Glo's upon that Text of Scripture. Though the Good man, and his Party *We*, cannot afford us so much as a good Circumstance, or a clear Consequence, towards the proving of any Point in Controversy, without a clear, plain, literal Text of Scripture.

But I think there is a far greater Probability, that there should be some young Infants, among those several whole Families, which were baptized in the Apostles time, than that these young Infants (which were brought unto Christ) were brought unto him to be touched by him for the cure of some bodily Disease; but this by the way; for I will not insist upon that; but I have rather chosen to deal with our Antagonists in another way and manner.

But seeing this Authour is so critical, I will make a little inspection into this Probability of his, and see what it will afford us; *These Children, saith he, were brought to Christ, probably, to be touched by him, &c.*

In the first place, I am very much mistaken, if all the Persons we read of in the Holy Scripture, that came unto Christ, or that were brought to him, in such a distinct manner, to be cured of any Disease, but that, either their Diseases were mentioned, or the Cure he wrought, or the manner of it, or all of them.

But as touching these young Infants, which were brought to Christ, there is not the least mention made of any bodily Diseases they had, nor of any Cure he wrought on them, upon any such account.

But, according to my Promise, I will prove from the Sacred Scriptures (and that from our Saviour Christs own Mouth too) that these Children, that were brought to him, believed in him; therefore what the Holy Ghost hath formerly done, in that respect, ought not to be questioned, but that, he doth the same now in some measure.

For Christ, by his Holy Spirit, can cure young Infants of their original

ginal Sins, as well as he cures adult, cross-grain'd Sinners of the Plague of their Hearts, and also the Sins of their Lives, although they have layen wallowing and soaking therein many Years, as *Manasseh* and others did.

Our Saviour Christ can cure Sinners now he is in Heaven, as well as he did when he was personally upon Earth; for his Arm is not shortned, nor his Power diminished, nor are his Bowels of Grace and Mercy restrained; but he hath as much Love and Affection for Mankind now, as ever he had when he was personally upon Earth; and the Holy Ghost hath as much Regenerating Power now, to work upon the Hearts of Sinners, as ever: For Christ is at the Right hand of God the Father, and ever lives to make Intercession for poor Elect Sinners, both old and young.

I will prove, without the help of either Probability, or Circumstance, but by plain, undeniable Texts of Scripture, that these very Babes, which were brought unto Christ, believed in him, if Christs own Words may be believed. And therefore I will lay down these very Texts of Scripture, which do relate unto these young Infants, that were brought unto Christ: And I pray Christian Friends observe them carefully, without partiality or prejudice; and let us see what satisfaction they will afford us; to the Law, and to the Testimony; for the Scripture is the true and only Rule to measure Doctrines and Controversies by of this nature. And the first I shall pitch upon shall be that in *Mark 9. 42.* *And whosoever shall offend one of these little ones that believe in me, it were better for him, that a millstone were hanged about his neck, and he were cast into the sea.* Here you see these little ones believed in Christ.

Another Scripture is in *Matt. 18. 2.* *And Jesus called a little Child unto him, and set him in the midst of them,* ver. 3. *And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.* ver. 5. *And whoso shall receive one such little child in my name, receiveth me.* ver. 6. *But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.*

Here we have this Truth confirmed by the Mouths of two infallible Evangelical Witnesses, that these little Children (which were brought unto Christ) believed in him, and also a very severe Threatening by our Saviour Christ against all them which should offend them; therefore let all those that deny them the Ordinance of Baptism, which is their right, have a care what they do in that nature. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. *Mat. 18. 10.*

And

And our Saviour Christ hath said, *Whofo shall receive one fuch little Child receiveth me.*

We muft receive little Children in fome meafure as Chrift himfelf received them, which was in Love and Charity, and embrace them in the Arms of Chriftian Affection, as Converts and Believers; and then in receiving them fo, we receive Chrift himfelf; that is, he taketh it as done to himfelf, as he taketh what injury is done againft them which believe in him as done againft himfelf, *Matth. 25.*

Our Lord and Saviour Chrift receives none into Union and Communion with himfelf, either old or young, but fuch as he reconcileth to God firft, and alfo atoneth God unto them: For faith our Saviour concerning thefe little Children, *Of fuch is the Kingdom of God.* Therefore they muft not be hindered from coming to Chrift, or from being brought unto him to participate of that External Priviledge which of right doth properly belong unto them becaufe they were Believers, and *of fuch is the Kingdom of Heaven.*

Secondly, It is very much to be obferved, namely thus, That thefe young Infants were all of them under the Care, Conduct and Miniftry of the holy Elefct Angels, thofe bleffed miniftring Spirits: *Matth. 18. For I fay unto you that in Heaven their Angels do alwayes behold the face of my Father which is in Heaven.* This I humbly conceive doth refpect the Office and Service which thefe Bleffed Angels do difcharge in the Church for all Infant-Believers: For our Saviour Chrift called them *their Angels*, and what a Mans Servant doth by appointment of his Mafter is as if he did it himfelf. Thefe little Babes in Chrift had their Angels to attend them by Gods appointment, and they had a propriety in them, for they were their own Angels, and they had fome great benefit by the Miniftry and Service of their Angels which had the care and charge over them; but what it is that their Angels do tranfact for them either in the Church Militant or in the Church Triumphant in Glory, I will not preſume to meddle with; but the Holy Scriptures tell us what the Angels did for St. Peter and for Lazarus: *Peters* Angels opened the Priſon Doors and Gates for him, and brought him through all the Guards, and ſet him at Liberty. And *Lazarus's* Angels carried his precious Soul out of his Ulcerous Body ſafe to Glory, and lodged it in *Abrahams boſom.*

But although I cannot tell what it is that thefe good Angels officiate for thefe little Children, yet I am fully ſatisfied that they do aſt ſomething extraordinary for them. For as God doth nothing in vain, even ſo he hath revealed nothing in vain. You ſee our Bleſſed Redeemer made uſe of this Doctrin by way of Redargution or Rebuke, to confute thoſe Adult Believers that oppoſed the bringing of thefe little Children unto him.

And you may take notice that Heaven is twice mentioned in the Text; the Reaſon on't is as I humbly conceive, becauſe the one is the Church Militant, which is frequently called *Heaven* in Scripture, for it is Heaven upon Earth. And the other reſpects the Church Triumphant in Glory, *For in Heaven their Angels do alwayes behold the face of my Father which is in Heaven.*

Hence it is clearly to be noted, that all Believers old and young are under the care, conduct and miniftry of the holy and bleſſed Angels while they live and alſo at their Death. *Luke 16. And it came to paſſ, that the beggar dyed and was carried by the Angels into Abrahams boſom:* That was, they carried his Soul and lodged it ſafe in the Eternal Mansions of Glory. *Pſal. 91. For he ſhall give his Angels charge over thee, to keep thee in all thy wayes. They ſhall bear thee up in their hands, leſt thou daſh thy foot againſt a ſtone.* That is, to keep us from wounding our Conſciences againſt the ſtones of Temptations by preventing us from falling into Sin, we are kept from falling into many a Temptation by the guardiandy of the holy Angels ſubordinate to Chrift. And St. Peter was delivered from the hands of his Enemies by his Angels, *Acts 12. 11.*

But ſome perſons may object, That thefe perſons that our Saviour Chrift called little Children were Adult Believers.

But to this I Anſwer as followeth,

1. They could not be Adult Believers becauſe they were ſuch themſelves which brought them unto Chrift.

2. They were not adult Believers because they were such themselves that rebuked them which brought them : For they were Christs own Disciples, whose Work and Office it was then as well as it is all the Ministers of the Gospel and other Christians Duty now, to draw and encourage as many persons as they can to come unto Jesus Christ, and hinder and forbid none. But the Disciples concluded that those young Infants were not capable of receiving any Grace or Benefit from Christ, and therefore they forbid and rebuked them which brought them unto Christ.

3. They could not be adult Believers because our Saviour Christ himself called them little Children; *Luke 18. And they brought unto him also Infants that he would touch them : But when his Disciples saw it, they rebuked them. But Jesus called them unto him, and said, Suffer little Children to come unto me, and forbid them not, for of such is the Kingdom of God. That is the Church-Triumph in Glory I humbly conceive doth consist mostly of little Children, as in Matth. 19. 14.*

4. They could not be adult Believers because they were passive in their Personal approach unto Christ; for it seems they were brought unto Christ in the Arms of their Parents or other Friends.

5. And Lastly, For a further corroboration of my Reasons aforesaid, Mr. H. C. is so fair in this Point as to allow them to be little young Children, though he will not allow them to be capable of receiving the Grace of Faith, nor the Ordinance of Baptism : For said he, *These Children were brought unto Christ probably to be touched by him to the healing of some Disease.*

Thus you see this Objection touching these little Children which believed in Christ fully Answered, and the Truth clearly proved, viz. That they were little Children that were brought unto Christ, and also that they believed in him, they were not adult persons.

Therefore this Objection is groundless, and but a vain conception; and also Mr. H. C's Probability reduced to a meer Nullity, maugre all the altercation quibbling Objections that are extant or that can be made by our Antagonists against this Truth. I have proved without the help of either dubious probability or circumstance, but plainly and clearly from the words of our Blessed Redeemer himself, That those little Children which were brought unto him at that time in their Minority believed in him, and were under the care, conduct and ministry of the good Angels. Therefore the Children of Christian Believers ought not to be forbid nor hindred from coming to Christ in the Ordinance of Baptism.

Now I will clench this Nail which is driven with a few Texts of Scripture. *Psal. 22. But thou art he that took me out of the womb, thou didst make me hope when I was upon my mothers breasts. I was cast upon thee from the womb, thou art my God from my mothers belly.* 2 Tim. 3. 15. *And that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus.* *Psal. 102. 28. The children of thy servants shall continue, and their seed shall be established before thee.* *Psal. 103. 17. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto childrens children.* Wherefore if there were young Infant Believers in former Ages of the World both under the Law and also under the Gospel, why should any persons be so uncharitable as tacitly and consequently to reprobate them all now, as if there were no such Children? For it is neither better nor worse, viz. for to assert, That they are not capable of the Grace of Faith; and that except they bring forth good Fruit in their own Persons, the Axe being laid to the root of these young tender branches, they shall be hewn down and cast into eternal fire.

Eighthly and Lastly, To name no more of this Authors insipid uncouth Notions and Positions in Page 36. there faith he concerning the Baptizing of Infants, *By the same Argument Infants may be brought to the Eucharist or Table of the Lord, because what fits them for the one fits them for the other.* That is, what Grace fits them for the Ordinance of Baptism, fits them for the Lords Supper.

This is a magnificent Argument indeed if it would but hold water, and was not so
steril

steril or barren. But yet notwithstanding you shall see by the help of the Holy Scriptures, I will cut off the head of this *Goliath* with his own sword, by making it evidently appear to be a gross absurdity, and carrieth nothing of weight but wind in it. For there must always be two things or rather qualifications in conjunction to fit and qualifie persons to make them meet and worthy subjects to partake of that most sacred and blessed commemorating Ordinance of the Lords Supper. There must be the Graces of Christ inherent in them, and also exercised by them.

1. There must be the Graces of Christ inherent in them ; that is, Grace in the habit or root ; they must be regenerated and born again by the powerful operation and overshadowing of the Holy Ghost, *John 3. Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God* : Which new Birth fixeth them in a state of Grace, without which they have no manner of right in the least degree to approach unto the Lords Supper, but the Devil doth hurry multitudes of such to it, and keeps off many that are qualified for it : But if carnal Sinners do make so bold while they are in an unconverted state to come unto the Table of the Lord, and partake of that sacred Ordinance, they do not receive any benefit by it, but indanger the Eating and Drinking their own Damnation, and crucifying to themselves the Son of God afresh, and putting him to an open shame, *Heb. 6.* And of making themselves guilty of the Body and Blood of the Lord with the *Jews* and *Gentiles* which did actually crucifie him, *1 Cor. 11. 27.*

And 2. There must be the Graces of Christ exercised by them. It is not sufficient to have Grace in the Habit or Root only, but it must be Grace in the Fruit, Grace in Act and Exercise : These two must ever be in conjunction to make Believers meet and worthy partakers of the Lords Supper. There must not only be a Spiritual State of Grace which gives them a right unto that Ordinance, but there must also be a Spiritual Frame of Heart, which giveth them a meetness and likewise a worthiness for it. And therefore Adult Believers themselves that are in Church Fellowship, may not always be in a meet and worthy Frame of Heart to partake of that most holy Ordinance of the Lords Supper. And for a most sad, but also a true Proof of this, see *1 Cor. 11. 29, 30. For he that eateth and drinketh unworthily eateth and drinketh condemnation or judgment to himself, not discerning the Lords body.* As unbelieving carnal Sinners who are wholly void and destitute of Grace are guilty of the Body and Blood of Christ that do partake of that sacred Ordinance, *1 Cor. 11. 27.* so Believers that are in a Spiritual State, but not in a Spiritual Frame of Heart, that do partake of that Ordinance in a Carnal Frame of Heart cannot discern the Lords Body : *For this cause many are weak and sickly among you, and many sleep ; that was, they were taken sick and dyed for coming unto the Lords Table in a Carnal Frame of Heart.*

These Persons were Believers in a state of Grace that the Apostle spoke this of, but they were not in a gracious frame of Heart, and therefore they did eat and drink Temporal Judgments and Condemnation to themselves, for want of the exercise of the Grace of Faith to discern the Lords Body. But it is not said in the Holy Scripture, That he that is Baptized unworthily, Baptizeth to himself Judgment or Condemnation, not discerning the Lords Body. Neither is it said, But let a man examine himself, and so let him partake of the Ordinance of Water Baptism : For a state of Grace is sufficient to fit and qualifie them for that Ordinance, because all the subjects thereof are passive under the Administration of the Ordinance of Baptism.

Secondly, There is a vast difference between the Ordinance of Baptism, and that of the Lords Supper, even as much as there is between the Bride-chamber door and the Bride-bed ; for Baptism is but the Bride-chamber door, namely, the Door of the Gospel Church, as our Author hath also observed ; but the Ordinance of the Lords Supper is the Bride-bed, and the Righteousness of Christ is the Covering thereof, wherein Christ the Bridegroom and his Spouse the Church do solace themselves together, *Isa. 54. Thy maker is thy husband the Lord of hosts is his name.* And the bed is green, *Sol. 1. 16. Behold thou art fair my beloved, yea pleasant, also our bed is green ;* which signifieth the fresh spring

spring of communication of Christs Love and Grace to his Spouse the Church, and the vigorous readings of all the Graces of Christ that are in his Spouse towards him. It is an allusion unto the Spring of the Year, after a long cold nipping sharp Winter, when all things are fragrant fresh and green, and full of life and vigour. Now the Friends of the Bridegroom and Bride may come in at the door of Baptism into the Bride-chamber; that is, they may enter in within the external Pale of the Church, in participation of the Ordinance of Baptism, as the *Jews* Children did by Circumcision, but none but Christs Spouse her self, namely the Church, must bed with the Bridegroom in this holy Ordinance of the Lords Supper, because the bed is green. They must not only have all the Graces of Christ inherent in them, but they must also be exercised by them; so that although young Infants are capable of the former, yet they are not capable of the latter, though they are capable of receiving all the seeds and habits of all the Graces of the Spirit, which is a sufficient qualification for the Ordinance of Baptism; yet they are incapable of exercising any Grace in an ordinary way, and therefore they are not fit to be brought to the Eucharist, or Table of the Lord, to partake of that most sacred Ordinance.

Thirdly, That Grace which fitted the *Jews* Children at eight dayes old for the Ordinance of Circumcision, did not fit them to partake of that holy Ordinance, namely the Paschever, and that the Lords Supper came in the room of the Paschever, I think is granted by most Christians, if questioned by any: For the very last thing that our Saviour Christ did for the compleat fulfilling of the Ceremonial Law, was his eating the Paschever, and at the same sitting, he Instituted the Sacrament of the Lords Supper, *Matth. 26.* And as they were eating, *Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it. Here the holy Evangelist saith, as they were eating. Pray what were they eating? Why our blessed Redeemer and his Disciples were eating the Paschever; Matth. 26. 18.* And he said, *Go into the city to such a man, and say unto him, The master saith, my time is at hand, I will keep the paschever at thy house with my disciples.* That was, the time of his Sufferings was at hand, as in *Luke 22. 15.* And he said unto them, *with desire I have desired to eat this paschever with you before I suffer.* But why did our Saviour say, *This paschever?* Was there any other Paschever? No. But it was, because it was the very last time that ever the Paschever was to be eaten on Gods account, and the very first time that ever the Lords Supper was eaten: For our Lord *Jesus Christ* did eat the Paschever, and Institute the Lords Supper in one and the same hour, by which he for ever abolished the use of the Paschever, and established the Lords Supper in the room thereof, which made an intire revolution in the Church, and a total abolition of the Ceremonial Law it self, and the bringing in of Gospel Grace in its splendour, which had lain occult and hidden under those Types and Shadows, and Veils of the Ceremonial Law for some hundreds of years: But our Saviour Christ did not Institute the Lords Supper, until he had made an end of eating the Paschever, yet it was done at the same meal, for it was as they were eating the Paschever; for he begun his meal in the Paschever, and finished it in eating the Lords Supper.

Fourthly, The Paschever and the Lords Supper were nearly related one to the other, for the Paschever was much of the same use in the *Jewish* Church which was National, as the Lords Supper is in the Churches of Christ now which is Congregational. For as the Paschever was to put the *Jews* in mind of their former deliverance out of *Egypt*, so it was also to put them in remembrance that Christ the real Paschever was to come in the Flesh, and be offered up a Sacrifice for Sin: Even so the Lords Supper is of the same use now in the Gospel Churches, with this difference only, *viz.* whereas the Paschever was to put them in mind that Christ was to come in the Flesh, and be offered up a Sacrifice for Sin, so the Lords Supper is for a memorial unto all Christian Believers which rightly partake thereof, that Christ did come in the Flesh, and hath been offered up a Sacrifice for Sin, *1 Cor. 5. 7.* For Christ our paschever is sacrificed for us. *1 Cor. 10. More-*

over brethren I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ. This was the Gospel which the Jews enjoyed under the dispensation of the Mosaical Law.

Thus you see these two Ordinances of the Passover and the Lords Supper sweetly reconciled together, and also nearly related one unto the other : And indeed to are the Ordinances of Circumcision and Water-Baptism very well reconciled unto each other, and nearly related one unto the other with a respect to what the one was when it was in being, and what the other is that is now in being ; and the figure the one made in the Church of God under the Law, and the figure the other maketh now in the Churches of Christ under the Ministrations of the Gospel. And it is observable, that there is the same thing ascribed by way of allusion unto the one, as there is to the other, namely, the work of Regeneration.

Regeneration is called Circumcision of the Heart, and it is also called Baptism, viz. being buried with Christ in Baptism. And what if I should say, that all the Jews and all their Families were all baptized at once under the Mosaical Law, and prove it out of the New Testament, in that 1 Cor. 10. *Moreover brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea.*

Fifthly, Inherent Grace fits Infants for the Ordinance of Baptism, because they are all passive under the Administration thereof, for neither old or young ought to baptize themselves ; but all persons that partake of that most sacred Ordinance of the Lords Supper must be active therein, for they must not only bring Grace along with them in the habit, but it must also be drawn forth into act and exercise. Believers must not only be in a state of Grace, which giveth them a right unto all Spiritual Priviledges, tho' all may not have a meetness to enjoy them in this Life, but they must also be in a spiritual gracious frame of Heart which gives them a meetness and worthiness for it. But without these two qualifications in conjunction, it is very dangerous, though not damnable, for any Believer to partake of the Lords Supper, 1 Cor. 11. 27, 29.

Sixthly, The Ordinance of Baptism is but the initiating Seal of the Covenant, but the Ordinance of the Lords Supper is the Broad Seal of Heaven.

Seventhly, The Ordinance of the Lords Supper is a Marriage-Feast, and therefore all the guests that come to it must have on the Wedding-Garment, namely, the Graces of Christ inherent in them and exercised by them. Their Souls must be adorned with all the Jewels of Grace sparkling and shining forth most splendidly. And as Believers expect to meet with entertainment from Christ the Bridegroom at his Table, so Christ also expects to meet with entertainment in the hearts of Believers at this Feast of Love. It must be reciprocal, there must be a blessed intercourse between Christ and the Church. For as Believers feed by the mouth of Faith in the exercise of all the Graces of the Spirit upon a crucified Saviour, *whose flesh is meat indeed, and his blood is drink indeed*, even so our Saviour Christ feeds upon all the Graces of his Spouse by condescending Love and Grace, but it is all Cheer of his own providing, which he layes their Souls in with before-hand of his own good pleasure and preventing Grace. Our Saviour Christ is the great Master of this Feast, it is he that doth provide all the Entertainment for all his Guests, and bids them all cordially welcome, and saith unto them, *Eat O friends; drink, yea drink abundantly, O beloved. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me into the banquetting house, and his banner over me was love. Stay me with flagons, comfort me with apples, for I am sick of love. My beloved is mine and I am his, he feedeth among the lilies. This is Christ: a feeding upon the Graces of his Spouse the Church. There was never such a magnificent costly Feast as this. It is all made up of Love. Every Dish at this Feast is full of Love. And all the Guests are of the Family Royal of Heaven, they are all Sons and Daughters of God; they*

they are of the highest and the most noblest Extract in the whole World: And all the Provisions as well as the Guests, cost Christ the price of his Life and precious Blood. There is not one morsel of Bread, nor one drop of the Drink of this Feast, no nor one of the Guest, but what cost our blessed Redeemer the price of his very Heart-blood. *Ads* 20. *Take heed therefore unto your selves, and to all the flock over the which the Holy Ghost hath made you overseers to feed the church of God which he hath purchased with his own blood.* 1 Pet. 1. 18, 19. *For as much as ye know that ye were not redeemed with corruptible things as silver and gold from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ as of a lamb without blemish and without spot.* Rev. 1. *And from Jesus Christ, who is the faithful witness and the first begotten of the dead, and the prince of the kings of the earth, unto him that loved us and washed us from our sins in his own blood: And hath made us kings and priests unto God and his Father.*

Eighthly, This Love-Feast is set forth most elegantly and emphatically by way of prediction, by that I had almost said Evangelist, the Prophet *Isaiah*, chap. 25. *And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees of fat things full of marrow, of wines on the lees well refined.* It is to be noted that the word Feast is twice mentioned by the Holy Ghost in this verse which hath a twofold signification therein.

First, One doth signify Christs Love and condescending Grace and Goodness unto his Church and People.

Secondly, The other doth signify all the Graces of the Spirit which are in Believers, drawn forth into act and exercise by and upon Christ their Head and Husband.

In the 1st place, This Feast is made in the Church of God, which is here called Mountain, as well as in *Mic.* 1. 2. and *Isa.* 2. 2. and in many other places in Scripture.

2. The Lord of Hosts who is the Maker of this Feast, is our Lord Jesus Christ, he is not only the Maker of the Feast, but he is also the very Provision which the Guests do all feed and feast upon; *John* 6. 51. *I am the living bread which came down from heaven, If any man eat of this bread he shall live for ever. And the bread that I will give is my flesh which I will give for the life of the world: For my flesh is meat indeed, and my blood is drink indeed.*

3. The admirable Love and condescending Grace of Christ which he communicates unto his Church and People at this Royal Banquet, is set forth and illustrated unto us by these Figurative Expressions, namely, *Of fat things full of marrow.*

(1.) They do illustrate and display the richness and costliness of his unparallel'd Love and Grace; for it is of so great value as that it cost Christ no less than his Life and precious Blood to purchase it.

(2.) It commends unto us the purity of his condescending Love and Grace towards his Spouse the Church, for they are all fat things and full of Marrow, without any mixture, but all pure Free-Grace. There are no bones of Mans Merit in it, nor sinews of Free-Will in Man to be found amongst it, or once to come in competition with it.

(3.) It sets forth and demonstrates the strengthening, nourishing sweetness that there is in the Graces of Christ for the support and comfort of his Church and People; for Marrow you know is very strengthening, nourishing and delicious Food.

(4.) and Lastly, It sets forth and displayeth the wonderful transcendent fulness that there is in the Love and Grace of God to his Church and People, by that Expression, *Full of marrow.* Thus you see what a glorious Feast this Gospel Feast is on Christs part.

Secondly, Here are also the Graces of Christs Spouse the Church, illustrated and displayed in their vigorous reaching towards Christ the Bridegroom at this glorious Feast. For here is a Feast fixed to the Wines on the lees as well as there is to the fat things full of Marrow; for it is a reciprocal Feast, Christ treats his Spouse and his Spouse treats him, but it is all at the cost and charge of Christ the Bridegroom. For as the Feast of fat things full of marrow doth signify the richness and the fulness of the Love and Grace of Christ, that inexhaustible Fountain of Light and Life, even so the Feast of Wines on the
lees

lees doth signifie unto us the Graces of the Spirit of Christ that are in Believers, which are these Wines ; but the Lees do represent the remainders of Sins and corrupt Nature, that are still in the Hearts of Believers.

1. Those Lees which are the remainders of corrupt Nature, that we all derived from the Loyns of our first Parents, which they acquired by their falling into Sin, and disobedience to God, which was the product of the fower Grapes they ate, which set our Teeth on edge ; which Lees are to be found in the best of the Saints and People of God during their Natural Lives, *Rom. 5. 12. Rom. 7. 21, 22, 23, 24. Psal. 51. 5.*

2. It is observable that the Wines are on the Lees, the Lees are not on the Wines, but the Wines are uppermost, which clearly demonstrates unto us the superiority of Grace in the Souls of Believers ; for Sin shall not have dominion over them, because they are all freed from the condemning power and reign of Sin, and are under the power and regency of Grace ; *Rom. 8. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit : For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.* And when Believers are in a serene, sedate and gracious frame of Heart in the act and exercise of all the Graces of the Spirit, even then it is that these Wines on the Lees are well refin'd, but they will never be rack'd clean off from the Lees during their Natural Lives. The remainders of corrupt Nature will be in all the Sons and Daughters of God, until God by Death doth make a final separation between them. And when the Souls of Believers are in such a sweet, sedate, spiritual, heavenly frame of Heart as aforesaid, even then is the time that Christ the Bridegroom doth drink these Wines, and feed among the Lilies with his Spouse the Church ; and his Spouse the Church doth feed and feast with the Bridegroom upon these fat things full of Marrow. There is a mutual and reciprocal Communion between Christ and his Church. Thus you see how sweetly Christ the Bridegroom and his Spouse do eat and drink together, and what Soul-ravishing communion they enjoy one with the other ; Christ feeding among the Lilies and drinking this Wine, and Believers feeding upon the Flesh of the Son of Man, and drinking his Blood. O the admirable Love and condescending Grace of God towards such poor, miserable, sinful dust and ashes as we are ! There was never such Love as this is ; for whilst we were enemies Christ dyed for the ungodly ; *John 3. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

Now as we have seen something of what the Feast is, and also what the delicious Food is which Christ the Bridegroom and his Spouse the Church do feed and feast together upon at this Marriage-Feast ; so let us likewise take a view of the Person of Christ, the Bridegroom, and also of his Bride the Church.

1. Let us take a view of the Dignity of Christs Person. He is both God and Man, two distinct Natures in one Person. He is essentially God, and he is really and substantially Man. He is both coequal and coeternal with God the Father : *Isa. 9. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The prince of peace.* And it is said, *Great is the mystery of godliness, God manifested in the flesh, &c.*

2. Christ the Bridegroom is Lord of Hosts, *Isa. 24. 6.* he is Lord and Generalissimo of the innumerable Hosts of Heaven, and also of all Hosts, Camps and Navies by Sea and Land in this lower World ; and this excellent Persons Vertues are ineffable, he is the only Head and Husband of the Church ; *Isa. 54. For thy maker is thine husband, the Lord of hosts is his name : And thy redeemer the holy one of Israel, the God of the whole earth shall be called.* It is by him Kings reign and Princes decree Justice, *Prov. 8. 15.*

3. Christ is King of Kings, and Lord of Lords, *Rev. 19. And he hath on his vesture, and on his thigh, a name written, King of Kings, and Lord of Lords.* He is King over all Arbitrary Princes and Potentates that are in the World, and he hath them all in a chain, and over-ruleth them at his pleasure.

4. And lastly, Christ is both God and King, *Isa. 33. 22. Psal. 45. 6.*

Thus

Thus you see, though but in part darkly through a glass, what the Dignity of the glorious Person of Christ the Bridegroom is.

Secondly, Let us also take a survey of the Dignity of the Spouse or Church of Christ.

In the first place, There is as much difference between Believers and carnal unconverted Sinners, as there is between Lilies and Thorns, or between Apple-Trees in an Orchard and common Trees in a Wood or Forest; *Sol. 2. As the lilies among thorns, so is my love among the daughters: As the apple-tree among the trees of the wood, so is my beloved among the sons.* *Sol. 4. How fair is thy love, my sister, my spouse; how much better is thy love than wine, and the smell of thine ointments than all spices.* The Spouse of Christ is the fairest among Women, she is altogether lovely.

In the last place, She is the Kings Daughter, who is all glorious within, *Psal. 45. 13.* she is the Kings Daughter by Marriage to Christ the Son of God, and so God, who is King of Kings, becomes her Father. So much for the Dignity of the Spouse of Christ the Church of God.

Thirdly and Lastly, Let us take a survey of the glorious Ornaments of Christ the Bridegroom, and also of his Bride; for their Garments are suitable to the Dignity of their Persons.

First, Let us take a view of the glorious Apparel of Christ the Bridegroom, who I find hath two sorts of Apparel, in which he will entertain two sorts of Persons.

1. He hath one sort of Apparel in which he will appear, as he is the Bridegroom, to treat his Friends the Spouse in.

And 2. He hath another sort of Ornaments in which he will appear as a Judge, to treat his Enemies in.

1. He hath his rich, illustrious, most glorious Attire, in which he will come forth and appear as a Bridegroom unto his Spouse the Church, which is all in admirable Love and Goodness, sitting upon a most glorious Throne of Grace, holding out the Scepter of Grace and pardoning Mercy unto her; *Isa. 63. 1. Who is this that cometh from Edom, with dined garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.* *Psal. 45. All thy garments smell of myrrh and aloes, and cassia out of the ivory palaces, whereby they have made thee glad.* Thus you see in part what the glorious Apparel is that Christ will come forth and appear in unto his Friends, namely, his Church and Spouse.

2. Christ is vested with another sort of Robes as he is Judge, sitting upon the Seat of Judgment with a Rod of Iron in his hand, to execute Vengeance upon all his implacable Enemies; *Psal. 2. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potters vessel.* *Rev. 19. And he was clothed in a vesture dipt in blood, and his name is called, The word of God, and he shall rule them with a rod of iron: And he treadeth the wine-press of the fierceness and wrath of almighty God.* *Psal. 110. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.* *Isa. 59. And be put on the garments of vengeance for clothing, and was clad with zeal as a cloke. According to their deeds accordingly he will repay, fury to his adversaries, recompense to his enemies, to the islands he will repay recompense.* *Isa. 63. Wherefore art thou red in thine apparel, and thy garments, like him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. They would not be sprinkled with the Blood of Christ by Faith in Mercy to their own Souls, therefore their own Blood shall be sprinkled in Judgment unto them on Christs Raiment, and stain that as a witness against them, For the day of vengeance is in mine heart, and the year of my redeemed is come.* *2 Thess. 1. When the Lord, Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.* Thus you see what the Apparel of our Lord Jesus Christ is in this twofold capacity, as a Bridegroom

groom and a Judge ; and the Palace Royal where this the King of Kings keeps his Court, is his Church, which is called the Kingdom of Heaven.

Secondly and Lastly, Let us take a view also of the Attire and Ornaments of Christs Spouse, the Kings Daughter ; for she is prepared and decked suitable for communion and fellowship with Christ the Bridegroom ; *Rev. 19. For the marriage of the lamb is come and his wife hath made her self ready. Psal. 45. The kings daughter is all glorious within, her clothing is of wrought gold : She shall be brought unto the king, in vaiment of needle-work, the virgins her companions that follow her, shall be brought unto thee.* These Virgin-companions I humbly conceive are the Friends of the Bridegroom and the Bride, and of the number of the Elect of God, some that are not yet called effectually, nor converted to Christ, and also others which are effectually called, and truly converted, but are not yet in Church communion and fellowship : *With gladness and rejoicing shall they be brought, they shall enter into the Kings palace ;* that is, they shall come and joyn with the Church, either the Church Militant, or the Church Triumphant, to which latter all Believers both Habitual and Actual are joyned, but multitudes are in Heaven that were never actually joyned to the Church Militant by any act of their own, nor never received the Sacrament of the Lords Supper ; but these Virgins, whoever they be, are to be brought into the Church, which is the Kings Palace. And our Saviour telleth us what exuberant joy and rejoicing there is in Heaven at the conversion of one single Sinner, which doth very exactly correspond with this rejoicing, *Isa. 61. I will greatly rejoyce in the Lord, my soul shall be joyful in my God, for he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth her self with her jewels.* Every individual Believer is adorned with this blessed Garment of Salvation, which is the Wedding-garment that the Bride, the Lambs Wife, is made ready in, which puts a Glory upon her, and maketh her all glorious within. Thus it shall be done unto the Kings Daughter, whom the King her Father delighteth to honour ; all her Jewels are shining and sparkling in a most splendid manner, and she is altogether lovely in the Eye of Christ, her Head and Husband. Thus you see what a blessed exuberant glorious Feast this of the Lords Supper is, unto all those that partake of it in a spiritual prepared frame of Heart ; it is a Feast made wholly of Love ; every Dish of this Feast is full of Love. But there is not that excellency ascribed to the Sacrament of Baptism, neither is there that stress laid upon it as there is upon the Sacrament of the Lords Supper.

1. There is not that excellency in the Ordinance of Baptism as there is in the Ordinance of the Lords Supper. Pray where do you read in the Holy Scripture of any such costly Provision that is made for the entertainment of those Persons that partakes of the Ordinance of Baptism, as there is for all those that are worthy partakers of the Lords Supper ? Where is it said, Eat O Friends, Drink, yea drink abundantly, O beloved, at the administration of the Sacrament of Water-baptism.

2. The Ordinance of the Lords Supper is so sacred an Ordinance, as that it ought never to be exhibited unto any Person or Persons whomsoever, out of Church Communion ; and therefore it is called the Communion by some Persons without any other distinction almost ; but the Ordinance of Water-baptism may, as I shall make appear by Apostolical Precedents and Examples. Indeed the Papists do give their mock Sacrament of the Eucharist unto sick and dying Persons, out of their Church as they call it, in private dwelling Houses unto single Persons : And they carry it in procession under a rich Canopy publicly in a great deal of pomp and vain glory, and they have a Man that goeth before it with a little bell in his hand, tinkling, to give the People notice that they may be ready to fall down upon their knees, as they pass by them in the street, to worship their brea den God, and they have their Wind Musick playing along with it for its better accommodation : Even like that Pagan King *Nebuchadnezzar*, that set up a great Image of Gold, and commanded all the People to be ready, when the Musick struck up, to fall down and worship the Golden Image which he had set up, on penalty of being cast the same hour they refused to do it, into the midst of a burning fiery Furnace,

Dan. 3. 10, 15. Even so the Papists, if they see a Man that doth not fall down upon his knees, when the breaden transubstantiated Golden Image is carried by, and pay Divine Adoration unto it, they will be ready to stab him. Thus you see by the way the Analogy that there is between the Papists now, and the Pagans and Heathens of old : They must have their Mufick to accommodate this Image of theirs, namely, their breaden God, and their severity to them which refuse to fall down and worship the same. But the most sacred Ordinance of the Lords Supper ought not to be exhibited to any Person or Persons whatsoever, sick or well, out of Church Order and Communion, for it is such a practice as is altogether without book ; for there is no Divine Authority for it in the least degree or measure, neither by Precept nor Example from Christ nor from any of his Apostles, as ever I heard of ; but on the contrary, as in *Acts 20.* And upon the first day of the week when the disciples came together to break bread, &c. *1 Cor. 11. 17, 18, 20, 21, 23, 24, 25, 33, 34.* *1 Cor. 10. 16, 17.* but the Ordinance of Baptism hath been, and may be, and often is administered unto Persons when they have not been in Church Order or Communion. I will give you only two instances instead of many more which might be produced ; and the first was the Jaylor, and all his Family old or young : Pray mind what the Jaylor said unto the Apostles at his conversion to Christ, and also their Reply unto him, which was as followeth, *Acts 16. Sirs, what must I do to be saved ?* Poor Man, he was for doing some great thing, thinking thereby to make an Atonement to God for his Sins, to satisfy his Justice, and appease his Wrath, and obtain a Pardon for all his Iniquity and Transgressions, that so he might be justified thereby, and acquitted from the Guilt and Punishment of all his Sins ; he thought to have been saved by Works, as by Nature we are all addicted unto : And they said unto him, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his straightway. Here we read of none but the Jaylor that did believe, and yet notwithstanding, all the whole Family which did belong unto him were baptized, in the same hour of the night in the Jaylors house. The Apostles did not hurry them out of the House to a River or Pool of Water, to dip or plunge them in, neither did they stay until the morning, but they baptized them all straightway, in the very same hour of the night in the Goal, as you have the account in *Acts 16. 35, 36, 37.* They did not go out of the Prison, neither can it properly be said to be done in Church Order or Communion.

The second instance was that of the Eunuch, that was baptized by *Philip* who was but a Deacon, and what that Office is in the Church, and how they acquired it, and also ought to be qualified for it, you may read in *1 Tim. 3, 8, 9, 10.* and *Acts 6. 2, 3, 4, 5, 6.* and you find that *Philip* was one of the seven Deacons that were then chosen by the Church. And this Eunuch was baptized by *Philip* as he and the Eunuch travelled together upon the Road, when they came to a convenient place for Water ; but there was none but the Deacon and the Eunuch together when he administered the Ordinance of Baptism unto him, *Acts 8.* And they went down both into the water, both *Philip* and the Eunuch, and he baptized him. But when the Goaler and all his Family were baptized, we do not find that any one of them went down into the Water, or was dipt, but we read that *Philip* and the Eunuch went both down into the Water together, therefore this could not properly be called a Church, nor the Communion of a Church in a strict sense. And this we may also observe by the way, that there was not the very same method, nor exact mode kept in these baptizings, but there was a great deal of difference in the administration thereof, the one was administered in a House, and the other in a River, and we never read that either of them were blamed or reproved for so doing or differing, which may serve for conviction and redargution unto all them that lay such a great stress upon the very Mode or Form of Baptism. But there is not that stress laid upon the Ordinance of Baptism by Divine Authority, as there is upon the Ordinance of the Lords Supper ; for there is a very severe threatening extant against all unworthy partakers of the Lords Supper, *1 Cor. 11. Wherefore whosoever shall eat this bread, and drink*
this

this cup of the Lord unworthily shall be guilty of the body and blood of the Lord : But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh judgment or condemnation to himself, not discerning the Lords body. Pray where is it said in all the Holy Scriptures of Water-baptism, That he which partaketh of that Ordinance unworthily, doth partake of it, to his own condemnation, and baptize judgment to himself, not discerning the Lords body : Or that a Man should examine himself, and so let him partake of the Ordinance of Baptism.

I do not slight nor despise Gods Holy Ordinance of Baptism ; God forbid, for it is of Divine Institution and Appointment, and so is Prayer also, but we are not to make a Christ of our Prayers to be saved by, nor exalt the Ordinance of Water-baptism above its proper sphere. God never ordained or appointed it to be placed in the room of Justifying Faith. It is said of Circumcision, which was the Type or Mother of Baptism, as the Paschever was of the Lords Supper, and the seventh day Sabbath of the Lords day, *That neither circumcision availeth any thing, nor uncircumcision, but a new creature.* And this regenerated new Creature, which is a true Believer as to his state, may partake of that most sacred Ordinance of the Lords Supper unworthily, with a respect to his frame of Heart, and may for that cause suffer great Temporal Punishments and Judgments upon his outward Man in this Life, namely, Sickness and Death, even as them believing *Corinthians* did which we read of in 1 Cor. 11. 30. *For this cause many are weak and sickly among you, and many sleep :* That was, they dyed for profaning the Table of the Lord, by their partaking of that most holy Ordinance, in an unworthy carnal frame of Heart. Their Spiritual state was good, they were Believers, but their frame of Heart was naught and unworthy. Like a Musical Instrument which is very good, but quite out of Tune. But it is not so with a respect to the Ordinance of Baptism, for a Spiritual state of Grace, qualifyeth Persons to partake of that Ordinance. And although that Grace, that is or that may be in young Infants, which is supposed to be but habitual, yet it is the same for quality with those Graces of the Spirit which are in act and exercise in Adult Believers, which fits and qualifies them for to partake of the Ordinance of the Lords Supper ; they differ only in degree and measure, but not in kind or quality : For young Infants are not capable in an ordinary way and manner to draw forth those Habits of Grace which are planted in them, into act and exercise. Grace only in the habit in any Person either old or young, is like Corn that is newly sown, which lyeth buried under the clods of the Earth, which hath a prolifick vertue in it, so these sort of Believers have the root of the matter in them : but Grace in act and exercise in Believers, is like Corn that hath been sown some time, and is grown up green above the ground in the blade, and ready to shute in ear.

And thus much for the difference of these two Ordinances of Baptism and the Lords Supper, both for Excellency and also for Dignity.

But to draw towards a CONCLUSION.

There are two Covenants in the which are contained all the whole race or species of Mankind, both Good and Bad, Saints and Sinners, Male and Female, Bond and Free, Rich and Poor, Young Infants and Adult Persons, all are embarked in these two bottoms, the Covenant of Works and the Covenant of Grace.

The first is the Covenant of Works which God made with *Adam* our common head and representative, *Gen. 2. 16, 17.* this Covenant was made with *Adam* in Innocency before his Fall, the tenure of which was, *Do this and live :* There was not one word of Faith in all that Covenant.

The other is the Covenant of Grace, which was made with Christ the second *Adam*, who is the head and representative of all the Elect of God, and he is the only Mediator and also the surety of this Covenant, the tenure of which is, to believe in our Lord

Jesus Christ, and live for ever : Not that Faith excludes Works, no, but without Faith all our Moral Righteousness and good Works are nothing worth in the sight of God, in point of Justification, for so they are an abomination before God ; but yet Adult Persons shall not be justified nor saved without good Works, but not for them, *Rom. 3. 27, 28, 31. 1 Cor. 13.* And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. If we have not Faith in our Lord Jesus Christ, it will all avail us nothing, but prove Physicians of no value, and miserable comforters in the end ; for they are but sparks of our own kindling, as the Prophet fitly stiles them in *Isa. 50. 11.* Behold, all ye that kindle a fire, that compass your selves about with sparks : walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lye down in sorrow. It must be true regenerating, sanctifying, saving Faith, that must put life and vigour into Works, to make them really good ; for there cannot be true saving Faith in Adult Persons without good Works ; for Faith without Works is but a dead Faith, *James 2. 17, 18, 20.* So that there cannot be any good Works without true saving sanctifying Faith, for Works themselves must be sanctified, otherwise God will not regard them as we perform them, because we our selves are polluted and contaminated by Nature : And can the Fruit be of a better nature than the Tree ? And who can bring a clean thing out of an unclean ? None but God. And as the Grace of Faith justifieth our Persons before God instrumentally, even so our good Works do justify our Faith before Men eventually, *James 2.* Shew me thy faith without thy works, and I will shew thee my faith by my works. Faith without works is a dead faith, it is like a body without a soul. For without faith it is impossible to please God. But when we have done all we can do, we have done but our Duty, and we must acknowledge to the Free Grace of God, that we are but unprofitable Servants, *Luke 17. 10.*

The Covenant of Works was broken when Adam sinned and fell from God into rebellion against him, by unbelief and disobedience, and it remaineth a broken Covenant on our parts to this very day, and ever will ; *Rom. 3. 27, 28.* Where is boasting then ? It is excluded. By what law ? of works : Nay, but by the law of faith. Therefore we conclude, that a man is justified by faith without the deeds of the law : Therefore there is no Salvation to be expected or acquired in that Covenant neither for old or young, as Papists and some others dream there is : but the Covenant of Grace can never be broken, for that shall stand fast for ever, it is secured in the hands of Christ the Mediator and surety thereof, and God that made it is a God of Truth, and ever abides faithful ; and Christ ever lives to make Intercession with God the Father for all those that are or shall be his Covenant Servants, for this Covenant is an everlasting Covenant ordered in all things and sure ; *Isa. 54. 10.* For the mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee. By Nature we are all in a Covenant of Works, our first conception was in it, *Rom. 5.* Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned ; and we are all concluded under sin and in unbelief, for we were all conceived in that Covenant, if not born and brought forth in it, *Psal. 51.* Behold I was shapen in iniquity, and in sin did my mother conceive me. Before Adam sinned and fell by the subtilty of the Serpent there was Life lodged in that Covenant, but upon the fall of Adam that Covenant being broken, the Life that was lodged therein was lost and defunct, *1 Cor. 15.* For in Adam all dyed, &c. for no sooner did our first Parents eat of the forbidden Fruit, but they immediately dyed a Spiritual Death, and all their Posterity virtually dyed in them, *Rom. 5.* Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. There was a threefold Death incurred by the fall of Man.

1. There was a Spiritual Death, and that took place as soon as ever Man sinned and fell in the very same moment, *Gen. 2.* For in the day that thou eatest thereof, thou shalt surely die : This threatening was executed immediately upon Mans rebellion against God.

2. There

2. There is a Natural Death which is the dissolution of the body at the period of a short tract of time, this also was incurred by the fall of Man; *Rom. 6. For the wages of sin is death.* Death is as due unto all Mankind as a faithful, diligent, laborious Servants Wages is when his work is done.

3. and Lastly, There is Eternal Death, which is a final and an eternal separation of Body and Soul from God; and their Damnation to all Eternity, *where their worm dieth not, and the fire is not quenched,* which is called the second Death in *Rev. 20. 6.*

The two former Deaths all Men, good and bad, young and old, Saints and Sinners partake of, or of that which is equivalent, that is, a Natural Death; for all dyed a Spiritual Death in Adam, though all may not dye a Natural Death, for some may be transmuted or changed, *1 Cor. 15. 51, 52, 53.* but the latter which is the second Death, none are to taste of that, but them only and all them which dye in the Covenant of Works, for they dye in a state of unbelief and final impenitency, and Christ will have nothing to do with them in a way of Grace and Mercy, but will treat them in Wrath and Fury, for they are his enemies and as such he will treat them, *Luke 19. But those mine enemies which would not that I should reign over them, bring hither and slay them before me:* Christ will see the execution done himself. *But Christ is the end of the Law for righteousness to every one that believeth.* *Rev. 20. 6. Blessed and happy are they which have their part in the first resurrection, for on such the second death shall have no power.* All those Persons that are taken into Covenant are made alive unto God; they are raised by virtue of the first Resurrection, which is the Resurrection by Christ from Adams Spiritual Death unto Christs Spiritual Life, *1 Cor. 15. For as in Adam all dye, even so in Christ shall all be made alive:* *Gal. 2. And you hath he quickened who were dead in trespasses and sins:* And when once a Soul is thus quickened and raised unto Spiritual Life, and taken into Gods Covenant, he shall never be left to sin himself out of it again; though he may sin, nay all Gods Covenant Servants do sin and fall within the verge of this Covenant daily, *For there is not a just man upon earth that doeth good and sinneth not, Eccles. 7. 20.* but not one Soul of them shall fall out of it again, because Christ the Mediatour of the New Covenant upholds them, *Psal. 37. 24. Though he fall he shall not be utterly cast down: For the Lord upholdeth him with his hand.* *Prov. 24. 16. For a just man falleth seven times, and riseth up again.* *Psal. 89. His seed all will I make to endure for ever, and his throne as the dayes of heaven.* If his children, that is, Christs Elect, Adopted Children, forsake my Law and walk not in my judgments; if they break my statutes, and keep not my commandments; What then? Will God turn them out of his Service, or cast them out of Covenant? No, no: Then will I visit their transgression with the rod, and their iniquity with stripes; nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail, my covenant will I not break, nor alter the thing that is gone out of my lips: Once have I sworn by my holiness, that I will not lie unto David. Here is Gods Promise, and also his Oath annexed unto it, for our comfortable assurance and satisfaction of the stability of the Covenant of Grace: It is an everlasting Covenant which can never be broken, for Christ our Head and Husband is the dayes-man and surety thereof. God may make his Children smart for their breaking Covenant with him, but he will never break Covenant with them; and the Rod is a necessary branch of the Covenant of Grace, *Heb. 12. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth:* But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. But all those Persons that are not in a Covenant of Grace, that are not saved by Faith in our Lord Jesus Christ, nor never shall be, whether they are young tender Infants or old cross-grain'd Sinners, they are all left to sink and perish in that old leaky bottom, the Covenant of Works; for it is impossible for any Soul ever to be saved in that Covenant, for if that could ever have been, then Christ need not to have dyed: But the Reason on't is conspicuous and plain, viz, because that Covenant requires a personal, perfect and perpetual Obedience unto all the demands of the Moral Law, which is such a thing as no Person whatsoever could ever do or perform in his own Person since the Fall of Man; but

but our blessed Redeemer, *who was, and is, and is to come, God over all blessed for ever,* and he hath done it in his own Person for all the Elect of God that ever were or shall be saved, either old or young, for he hath fulfilled all Righteousness for all them, and only them which believe in his Name, or that shall believe in him. And all Persons that ever were, or that ever shall be saved, whether old Persons with hoary heads, or young Infants of a span long, that have dyed or that may dye in the Womb from the first Man Adam to the last Believer that ever shall be in the World, were and shall be saved through Faith in our Lord Jesus Christ, notwithstanding this new found pretended better way of saving Infants, dying in their Infancy, without it : For all Believers young and old are inoculated and grafted into Christ Jesus by Faith ; and by virtue of this their union to Christ all that ever he did and suffered became theirs, it is made over unto them in the Covenant of Grace : God accepts them in Christs performance, and not in nor for their own, but Christs Obedience is theirs, *Rom. 5. 19. For as by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous.*

But this Author very unchristianly by his Opinion, hath left all young Children that dye in their Infancy to be justified and saved by the Covenant of Works, which smells very strong of *Rome* : For if they are not saved by Grace, as you see he will not fairly nor spontaneously allow that they are, for where there is none of the Grace of Faith to change their Natures, there can be no other Grace of the Spirit ; for where the Grace of Faith is wanting, all other Graces of the Spirit are wanting : Then if ever Infants are saved that dye in their Infancy, it must be by the Covenant of Works, for there is no medium or middle way between Faith and Works, *Rom. 3. 27, 28, 31. Rom. 4. 6.*

But I do affirm that there is an utter impossibility of any one Soul, be he who he will, young or old, of ever being saved in the Covenant of Works. Pray observe how emphatically the Holy Apostle hath argued this Point ready to our hand in *Rom. 11. 6. And if by grace, then is it no more of works, otherwise grace is no more grace ; but if it be of works then is it no more grace, otherwise work is no more work : for all are concluded in unbelief.* And our Saviour Christ hath clearly demonstrated unto all that live under the sound of the Gospel, That without Faith there is no Salvation to be had or acquired for either old or young : *Mark 16. But he that believeth not shall be damned :* But who is this *he* that believeth not that must be Damned ? Why, it is *he* young Infant that dyeth in his Infancy without the Grace of Faith to change his Nature from Sin to Grace : And it is *he* also Adult Person that is arrived to maturity of years : It is *he* without any exception or restriction ; that is, all Persons, High and Low, Rich and Poor, Male and Female, from the first Creation of the World to the dissolution thereof. If he believeth not, let him look to it, he shall dye in his Sins, in this broken Covenant of Works, and be damned for ever : For it is the unalterable Decree and Statute Law of Heaven, *That he which believeth not shall be damned.*

The Covenant of Works before the Fall, while Man stood in his Estate of Innocency, was his Palace ; but no sooner Man fell by sinning against God, but this his Palace became his Prison, and Satan and his deputy Unbelief, keeps the Keys : For the whole Race of Man fell into condemnation in Adams Sin, and there they are shut up and kept close Prisoners, fast bound hand and foot in the shackles and chains of corrupt depraved Nature, in the Covenant of Works until Execution or Redemption : But the Covenant of Grace is Gods Palace, where his holy Majesty delights to dwell and keep his Court, and there the King of Saints sitteth upon the Throne of Grace, and gives forth pardoning Grace and renewing Grace unto all his Subjects. And every Soul that is redeemed out of the Covenant of Works, and planted and fixed in the Covenant of Grace, is redeemed by Faith. This Redemption is effected and brought about by the instrumentality of Faith, which ever worketh by Love : *For he that believeth shall be saved.* As unbelief and obdurance shuts up all Sinners in the Covenant of Works, and keeps them close Prisoners in this dungeon of the Devil ; even so the Grace of regenerating Faith is the Key in the hand of the Spirit of God, that opens the Devils Prison doors, and lets out
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all the Prisoners of hope. As unbelief shuts them all up, so Faith lets them all out, and sets them at liberty, and conducts them all into Gods Palace, the Covenant of Grace. For as soon as ever Sinners are wrought upon and converted by the Omnipotent Power and Spirit of God from a state of Nature unto a state of Grace, all those shackles and chains of unbelief and impenitency, by which Satan held their Souls in captivity to their Lusts, fall off of themselves; for the Angel of the Lord goes before them, and leads them out of that Prison, and all the Doors flye open before them of their own accord, as the Prison doors did before St. Peter, when the Angel of the Lord went before him, and set him at liberty, *AHs 12.* Therefore all young Infants that dye in their Infancy, void and destitute of the Grace of Faith to change their Natures, and make them partakers of the Divine Nature, that so they may become habitual Believers, are all Prisoners in the Covenant of Works, and are all lost and damned to all Eternity.

Pray Friends how do you like the Anabaptist Opinion that is consequentially thus severe to poor innocent Babes, that will not allow them to be capable of receiving the Grace of Faith to change their Natures, and so prepare and qualifie them which dye in their Infancy for Eternal Life and Salvation; certainly you cannot but conclude it to be a very austere Opinion, notwithstanding their specious Pretext of having a better way for the saving Infants dying in their Infancy, which at best is but a fictitious imaginary Salvation; for there is no Salvation to be had for any Persons, young or old, without Faith; *For he that believeth not shall be damned.*

Wherefore let not any Persons so long as they retain this Opinion, pretend to own that the Grace of God is free, while they do thus limit and restrain it, and set buttings and boundings unto it, and bind it hand and foot with the cords and ligaments of their own Opinion, *Eph. 2. For by grace are ye saved through faith, and that not of your selves, it is the gift of God. Not of works lest any man should boast.* God will have all the Glory of Mans Salvation ascribed to his own Free Grace, and nothing to the Creature.

Thus I have proved that that Grace which doth fit and qualifie young Infants for the Ordinance of Baptism, doth not fit and qualifie them to be brought to the Eucharist or Table of the Lord to partake of that most holy Ordinance, no more than that Grace which did fit and qualifie young Infants at eight dayes old under the dispensation of the Ceremonial Law for the Ordinance of Circumcision, did fit and qualifie them to be brought to partake of the Passover.

Therefore be it known unto all you that are of this austere Opinion, that the sprinkling of young Infants in Baptism, is not a relique of Antichrist, neither is it the offering them up in Sacrifice unto Moloch; nor is this practice of ours a going backward nor a taking a step into Babylon.

But Mr. H. C. himself hath been forced to step back into Babylon to borrow several insipid crude Arguments and empty Notions, to maintain and uphold his Opinion by, as I have clearly proved in several particulars. And I hope I have made it appear conspicuously unto all unbiassed Impartial Protestant Christians, to their full satisfaction, *That the Baptizing the Children of Christian Believers is not of Earth nor Humane Invention, but is from Heaven, and of Divine Institution.*

P O S T - S C R I P T.

Possibly some People may blame me for Writing thus at this time a day, and be prompt to say, That it will create Divisions and Animosities among us. To this I Reply thus, Why should this my Writing to defend and vindicate our Principles, be a means to create Divisions and Animosities amongst us, any more than those several Books which the Anabaptists themselves have lately Published to the World against our Principles: And I am credibly informed that some Persons of the Anabaptist Perswasion, are now procuring a Book to be Printed in the *Welch* Tongue to send down into *Wales*, to Procytise the People of that Country to their Principles.

I am for Love and Union, and I desire to promote it among the Protestants; but I am also for Union and Truth: For as God hath joyned Peace and Truth together, so Union and Truth ought not to be parted asunder. I could heartily wish that we were so happy as to be all of one heart and one way, so as to serve the Lord with one consent in Spirit and in Truth: But seeing Gods time for that is not yet come, we must contend earnestly for the Faith once delivered to the Saints, and defend faithfully the Truth which is revealed unto us, which is the way to that uniformity, which is predicted in *Zeph. 3. 9.*

I declare in the Presence of God, that I have not writ this Book out of any prejudice against any of those Persons that are of the Anabaptist Perswasion, but purely to vindicate Truth, and also all those People of God in this Point that are for Pedobaptism: For I can freely joyn with those Persons of that Opinion, that are in all other Points sound in the Faith, and of a holy Life, in the highest Form of Church Communion and Fellowship; because this Error of Anabaptism is not a Fundamental Errour, although it may be part of those Erroneous Works of Men that shall be burn'd up, *whereby they shall suffer loss, but they themselves shall be saved, yet so as by fire, 1 Cor. 3.*

But for my part I cannot imagine it to be Rational for any Man to own a Principle, and also to practice that in Point of Religion, that he doth not think worth defending, especially when it is accosted. I must confess that for peace and quietness sake I could have been contented to have been silent, and not to have exposed this to the view of the World, nor my self to the censure of those People, had it not been to vindicate Truth, and also to wipe off those virulent Reproaches which some of the Anabaptists have cast upon us, and loaden our Principle with; and likewise to expose their astute crafty Positions and uncouth Glosses which they have accumulated and cast upon some Texts of Scripture, to maintain and uphold their Opinion, by which they subtilly and slyly beguile the credulous People, that have not their Spiritual Wits about them, to discern between those mysterious things which do differ. They mince and limit the Fundamental Doctrine of Mans Salvation, namely, Justification by Faith in our Lord Jesus Christ; even like that Man that either cut or stretched the bodies of all his Guests to adapt and fit them for his Bed. I pray you to observe what opprobrious Reflections some of them are which they have accumulated and publicly cast upon us.

1. Saith Mr. *H. C.* in his late Book, *The sprinkling of young Infants is a relique of Antichrist*: That is as much as to say, It is a piece or remnant cut off from the whole piece; there was nothing but a pair of sheers parted the whole piece of Popery and us Pedobaptists.

Indeed I must confess that the Papists do in their way baptize young Infants: And the Papists do also hold that there is a Trinity of Persons in the Deity; and they do likewise

own the Godhead of Christ, which is more than some of the Anabaptists do own or believe, as I shall make appear by and by : And is it therefore Reasonable that we should not own nor believe these Mysterious Fundamental Doctrines, because the Papists do own and believe it ? The Papists baptized the Son of an *English* Anabaptist at St. Malos in France, who was a Man grown, which they have lately profelited to their Idolatrous Principles ; and is it Reasonable therefore that we should upbraid the Anabaptists therewith, and say, That their baptizing of Adult Persons is a Relique of Antichrist, because the Papists did so by a Person that was once of their Opinion.

2. Another Person, as I am credibly informed, was pleased to assert publickly in his Pulpit, if not also in Print, *That the baptizing or sprinkling of young Children, is as the offering them up in sacrifice unto Moloch ; alluding to the Idolatrous Practice of the Heathens of old, which is to sacrifice them to the Devil, Psal. 106. Yea, they sacrificed their sons and their daughters unto devils : For to sacrifice them unto an Idol as Moloch was, is to sacrifice them unto the Devil : Deut. 32. 17. They sacrificed unto devils, not to God ; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.*

This Man makes all the Pedobaptists to be great Idolaters ; for what greater Idolatry can there be than to be Sacrificers unto Devils ? And is not this a very filthy, odious detraction, for any sober, godly People to be branded with ? And ought we not to vindicate our Principles, and also this our Practice, and clear our selves from this heavy charge, or otherwise to Repent of this our great Idolatry.

But 3. and Lastly, Here comes in a third Person, namely, a Pastor of a Congregation, who doth far exceed the two former : For there was a Person that was one of his Congregation that had a mind to leave him, and that People of whom he was Pastor, and designed to sit down with a People that are for Infants-Baptism, and also for singing of Psalms ; but he would not give consent to dismiss her, especially when he understood what People she was going to joyn with : For said he, *You are taking a step back into Babylon, for they are not a baptized Church.*

Now pray let us take a little view of *Babylon*. What is *Babylon* ? Why it is the Devils Magazine where he keeps his store ; it is even a treasure of all manner of wickedness, both Spiritual and Corporeal ; *Rev. 17. And upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. Rev. 18. And in her was found the blood of the prophets and saints, and of all that were slain upon the earth. Dan. 7. 7. After this I saw in the night visions, and behold a fourth beast dreadful and terrible, and strong exceedingly, and it had great iron teeth : It devoured and brake in pieces and stamped the residue with the feet of it : And it was divers from all the beasts that were before it ; and it had ten horns.* This is Antichrist, *Rev. 17. 12, 16.*

Thus you see how vilely they have stigmatized us ; and they have also reduced the Church of Christ into a very narrow compass : For none are of the New Jerusalem that came down from Heaven, which is the Mother of us all, but them only who are Anabaptists in this Mans Opinion, and all the rest are *Babylon*. Pray Friends how do you relish this Character which this Man hath given us ?

Now I will appeal to any Man of Sense and Modesty, even of their own Party, to judge whether or no we Pedobaptists have not a loud call, and also a justifiable cause to vindicate and clear our selves from these opprobrious Calumnies and false Imputations which they have publickly reflected upon us, and aspersed us with, let the consequence thereof be what it will : For it is very irrational for any body to think that we should suffer our selves to be so severely treated and so horribly abused, and make no defence against it, but to permit such shameful Reproaches as these are to pass through the World upon us without rebuke or controul. But seeing these Men have charged us Pedobaptists with being guilty of holding a Relique of Antichrist, and of being Sacrificers unto Devils, and also that those Persons which joyn with us in Church Communion and Fellowship, go backward, and step back into *Babylon*.

Pray let us take a view of the several sorts of Anabaptists, and observe what kind of steps they themselves do take, in point of Doctrines and Principles, and I believe we shall find some retrogradation even in their own steps.

And I will begin first with the soundest sort of them, who are such as do agree with us in most or all Points of Doctrine, this of Pedobaptism excepted, and even these sort of Persons are forced to take a retrograde step, for they are fain to step back into Adams broken Covenant of Works among the Papists, to produce Arguments and Positions to maintain the Salvation of Infants dying in their Infancy without Faith, as I have sufficiently proved upon them, even from their own Assertions and Positions, although the whole current of the Holy Scripture be against it ; *Rom. 3. By the deeds of the law there shall no flesh be justified in his sight. Gal. 2. Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ : Even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law : For by the works of the Law shall no flesh be justified. - Gal. 3. But that no man is justified by the law in the sight of God is evident : For the just shall live by faith. Gal. 5. 4. Christ is become of no effect unto you, Whosoever of you are justified by the law, ye are fallen from grace.*

Secondly, There is another sort of Anabaptists who are *Arminians*, and they have stepped back into *Babylon* it self, and have brought out of that Satanical Magazine some of the Reliques of Antichrist, viz. The Doctrines of Free-will in Man and of general Redemption, in opposition to the Gospel Doctrines of Gods Free Grace and Eternal Election, *John 1. 13. Eph. 2. 4, 5, 6, 7, 8. 1 Pet. 1. 2. Rom. 8. 30, 33. Rom. 9.*

Thirdly, Another sort of the Anabaptists are gone backward unto *Judaism*, and have taken a turn among the *Jews*, by observing and keeping the *Jewish* abolished Sabbath in opposition to the Christian Sabbath, *Heb. 4. 4, 10. Lev. 43. 26, 27. John 20. 19.* here the Apostles were met together privately to worship God on the first day of the Week, for fear of the *Jews* who persecuted them : Now if they had met together on the *Jewish* Sabbath to worship God, the *Jews* would not have meddled with them, nor given them any disturbance on that day : For I do not remember that ever they did persecute any for meeting on that day to worship God on, by any Scriptural manifestation ; but the Apostles and Disciples of Christ did usually frequent the *Jews* Synagogues on the seventh day of the Week, to dispute and convince them of the truth and veracity of the Christian Religion ; but on the first-day of the Week they solemnly met together to worship God : They disputed with the *Jews* on the seventh day Sabbath, and the *Jews* persecuted them on the Christian Sabbath. Therefore if the Sabbath had not been changed, Christs Disciples need not to have run that hazard ; for no Man ought to run himself into sufferings, when he may innocently and safely avoid it : For nothing makes sufferings acceptable with God next to the Blood of Christ, but when they suffer to avoid Sin : When a Christian is brought into this Dilemma, either he must suffer to avoid Sin, or sin to avoid Suffering ; he must suffer if he performs his Duty, and he must sin if he omits and neglects it. The Disciples had been to blame if they might have worshipped and served God in their solemn Assemblies as acceptably on the seventh day of the Week, wherein they would have run little or no risque, as on the first day of the Week, which was that holy and blessed day, in the beginning of which, just at the end of the *Jewish* Sabbath, Christ rose from the dead, he was buried on the sixth day of the Week in the Evening, and he lay all the seventh day in the Grave which was the *Jewish* Sabbath, by which he for ever blotted out that day as a day never to be remembered more as a Sabbath ; and he rose from the dead in the beginning of the first day of the Week, he rested from his work of Redemption on the first day of the Week when he had finished that, as he did from his work of Creation on the seventh day of the Week when he had finished that, *Heb. 4. 4, 10.* and the work of Redemption was far greater than that of Creation, and Christ wrought them both : And the Apostles and Disciples of Christ met together constantly on the first day of the Week to worship God, and celebrate the Lords Supper, and they did not celebrate the Lords Supper on the *Jewish* Sabbath, no nor on any other day

day of the Week, but on the first, *Acts* 20. 7. and it is called the Lords day, *Rev.* 1. 10. for as the Lord changed the Passover, even so he also changed the Sabbath from the seventh day of the Week to the first; and that very day in which Christ rose from the dead, is called in some Translations the first of Sabbaths, *Mat.* 28. 1. *Mark* 16. 2. *Luke* 24. 1.

Fourthly, There is another sort of Anabaptists that taketh a very strange uncouth step, and those are they which feast on Legs of Mutton, &c. at the time when they do eat the Lords Supper, as an Appendix to it; but what other Opinions they do hold I know not, but this I know, that the Apostle St. Paul gave those Christians a very austere reprimand who were guilty of the like gormandizing in his time, and he charged it home upon them as Heresie, *1 Cor.* 11. 18, 19, 20, 21, 22. but I know not why these People do practice it now, unless it be in commemoration of the Jewish abolished Passover, therefore I will say no more of them.

Fifthly and Lastly, There are another sort of Anabaptists which are step'd beyond all the rest, and these are such as are of Opinion, that the Souls of Men sleep in the Grave with their Bodies after their departure out of this Life until the Resurrection of the Dead; and some of this sort, if not most or all of them, deny Christ to be the most high God, which is a down-right denegation of the Deity or Godhead of Christ, and thereby they disown the blessed Trinity of Persons in the Deity, by which they do as much as in them lyes destroy the very Foundation of the Christian Religion; and it is also a justifying and a vindicating the Jews and Gentiles in that barbarous act of theirs, in Crucifying our blessed Redeemer for an Impostour and a Blasphemer, because he declared himself to be God coequal and coeternal with God the Father, *Phil.* 2. 6. *Who being in the form of God thought it not robbery to be equal with God; for the Godhead dwelt in Christ bodily.* If Christ be not the most high God then he was a lyar and a deceiver, which is Blasphemy to conceive of our Redeemer, who is God over all blessed for ever; and if he was not God then was the Jews charge against him true in *John* 10. 20, 33. And many of them said he hath a devil, and is mad; why hear ye him? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thy self God. Pray observe how our Saviour vindicates himself from these filthy detractions; *John* 10. 30, 36. I and my Father are one. Say ye of him, whom the Father hath sanctified, and sent into the world, thou blasphemest; because I said, I am the Son of God? *John* 8. Toen said Jesus unto them, Verily, verily, I say unto you, before Abraham was I am. *Ila.* 9. 6. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The prince of peace. Here following are several undeniable infallible Arguments to prove the Godhead of Christ.

1. His wonderful miraculous Conception in the Womb of the Virgin Mary without the Instrumentality of Man, and his glorious Title which the Angel gave him, *Luke* 1. 35. And the angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the most high shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. *Matth.* 1. 23. Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted, is, God with us. *Heb.* 7. Christ is styled King of righteousness and King of peace; without father, without mother, that is as he is God, without descent, having neither beginning of dayes, nor end of life; but made like unto the Son of God, abideth a priest continually.

2. The Works which he wrought by his own Power. (1.) His Work of Creation, *Rev.* 4. 11. Thou art worthy O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created. *Eph.* 3. 9. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. *John* 1. 3. All things were made by him, and without him was not any thing made that was made. *Col.* 1. 15, 16, 17. Who is the image of the invisible God, the first born of every creature. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones

to dominions, or principalities, or powers; all things were created by him and for him, And he is before all things; and by him all things consist. Heb. 1. 1, 2, 3. Prov. 8. 15, 25, to 31. (2.) His Works or Miracles which he wrought by his own Power and Spirit: He raised the Dead to Life, he healed the Sick, cured the Lame, opened the Eyes of the Blind, caused the Dumb to speak, and the Deaf to hear, restored Reason and Understanding to the Lunatick, cast out Devils, turned Water into Wine, multiplied the Loaves and Fishes to satisfy the hungry multitude, he still'd the Tempest, and quieted the Sea at the word of his command. These things are so clearly known in the Holy Scriptures, that I shall not need to quote them for Proof thereof.

3. The Miracles which the Apostles wrought in his Name, and by the powerful operation of his holy Spirit do prove him to be the most high God, Acts 16. 16, 17, 18. Acts 9. 34. Acts 3. 2, 6.

4. and Lastly, The Divine Adoration and Worship which is performed unto him, clearly proves him to be God, Phil. 2. 9, 10, 11. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father. Rev. 1. 8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Rev. 4. And they rest not day and night, saying, Holy, holy, holy, Lord God almighty, which was, and is, and is to come. Rev. 5. Saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and in the earth, and under the earth; and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen, and the four and twenty elders fell down and worshipped him that liveth for ever and ever. Heb. 1. 6. And again when he bringeth in the first begotten into the world, he saith, And let all the Angels of God worship him. But if Christ be not the most high God, then it is Idolatry and a breach of the first and second Commandments to worship him, Exod. 20. 3, 4, 5.

Now all these Witnesses, and multitudes more which might be produced from the Sacred Scriptures, do infallibly prove our Saviour Christ to be the most High God. The very Devils themselves, those Infernal Spirits, did own and confess the Deity of Christ, and did believe and tremble.

Thus you see these Soul-sleepers have made a retrograde step with a witness, and out-do the deeds of the wicked; they are gone back and have incorporated themselves with the Jews and Gentiles, who persecuted, condemned and most barbarously murdered our Blessed Redeemer the most high God, for an Impostour and a Blaspheemer, because he asserted his Divinity: And so this sort of Anabaptists become guilty of Crucifying to themselves the Son of God afresh, and putting him to an open shame, Heb. 6. 1, 2, 3, 4, 5, 6.

Now pray compare our steps, who are for sprinkling Infants in Baptism, with the steps of the Antipedobaptists, and see what difference there is between the steps of the one, and the steps of the other; and observe strictly, without partiality or prejudice, who sleeps nearest unto Babylon: For I have not wronged any of them in this my charge against them; nor imputed any thing to them but what is true, and may be proved by clouds of Witnesses, if any are so hardy or even dare to deny it.

